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Lesson

THE BATTLE OF THE LORD

BY THE
VEN. BASIL WILBERFORCE, D.D.

ARCHDEACON OF WESTMINSTER
CHAPLAIN OF THE HOUSE OF COMMONS
SELECT PREACHER BEFORE THE UNIVERSITY OF OXFORD



LONDON: ELLIOT STOCK
7, PATERNOSTER ROW, E.C.

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FOREWORD

THE following powerful poem by Mr. Henry Chappell is adopted, with the permission of the author, as an appropriate foreword to the present volume.

BASIL WILBERFORCE.

THE DAY

You boasted the day, and you toasted the Day,
And now the Day has come.
Blasphemer, braggart and coward all,
Little you reck of the numbing ball,
The blasting shell, or the "white arm's" fall,
As they speed poor humans home.

You spied for the Day, you lied for the Day,
And woke the Day's red spleen.
Monster, who asked God's aid Divine,
Then strewed His seas with the ghastly mine;
Not all the waters of all the Rhine
Can wash thy foul hands clean.

You dreamed for the Day, you schemed for the Day;
Watch how the Day will go.

Slayer of age and youth and prime
(Defenceless slain for never a crime),
Thou art steeped in blood as a hog in slime,
False friend and cowardly foe.

You have sown for the Day, you have grown for the
Day ;

Yours is the Harvest red.

Can you hear the groans and the awful cries ?
Can you see the heap of slain that lies,
And sightless turned to the flame-split skies
The glassy eyes of the dead ?

You have wronged for the Day, you have longed for
the Day

That lit the awful flame.

'Tis nothing to you that hill and plain
Yield sheaves of dead men amid the grain ;
That widows mourn for their loved ones slain,
And mothers curse thy name.

But after the Day there's a price to pay
For the sleepers under the sod,

And He you have mocked for many a day—
Listen, and hear what He has to say :

"Vengeance is Mine, I will repay."

What can you say to God ?

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THE BATTLE OF THE LORD

WAR

“Thou wilt keep him in perfect peace, whose mind is stayed on Thee.”—ISA. xxvi. 3.

THE margin of the R.V. paraphrases the word “mind” by the word “imagination,” and the paraphrase is suggestive, for the trained use of the imagination is a valuable factor in the realm of spiritual apprehension. The Divine programme for a restful mind amidst the insoluble problems and heart-straining trials of human education is a maintained attitude of the imagination trained to pierce through all second causes, and rest in the one Infinite cause of all causes which is, and which logically must be, the originator, the sustainer, and the ruler of the universe and all that is in it.

Some thoughtful minds, especially amongst those lovable people the Society of Friends,

are much distressed by a sense of contradiction in connexion with this terrible European War into which we have been forced. On the one hand, as professing Christians, we are under the obligation to condemn war, with all its unspeakable horrors, as inherently iniquitous in itself and in its effects upon the race, and as an insolent defiance of the teaching of the Christ. On the other hand, we are called upon as patriotic Englishmen to unite in a determined national effort to resist the outrageous and inexcusable attack of the Germans upon France, at any cost in blood and treasure. These simple minds wish to know how they can adjust and harmonize apparent contradictories; how we can religiously dedicate to the service of God a regiment going to the front, praying God to give them success in killing their fellow-men, and still profess discipleship to Him Who taught the unity of humanity and the inseverability of God and man.

There is no contradiction if we think rightly of God, and emancipate our minds from the rudimentary conception of the Infinite Originator as a spectator from outside of the world that He has made. The human mind is slow

to grasp the profound truth of the Allness of God: that God is the Omnipotent Spirit of evolution, "above all, through all, and in all," slowly advancing to ultimate perfection a universe in which He has expressed Himself for an inextinguishable and glorious purpose. The distinction between extra-cosmic Creation, and intra-cosmic Immanence, is as wide as the poles. Creation, the idea that a creative will, with no limits to its power, built up worlds and their contents, of which He became a spectator from without, interposes an immeasurable chasm between the Creator and that which is created. The profound conception of Divine Immanence, on the other hand, sees God, not as an objective localized Person, but as a Supreme self-expressing Spirit everywhere, in everything, from whose Creative Mind all individual forms of existence are constantly emerging and in which He finds self-realization. To the believer in the Allness of God, creation is not an action effected once for all, but a continuous process, the tireless self-utterance of the Divine Immanence. "My Father," said Jesus, "worketh." "In Him," said St. Paul, "all things consist." Every sprouting seed, every wheeling planet, every

ordinary movement of the natural world, every noble aspiration of the human heart, is an expression of the energy of the ever-present, ever-active Soul of the universe. Men are slow to grasp this conception of God as the vitally Real Presence everywhere, the generative and animating power in everything, because the strongest inherited conviction in the human mind is the idea of separateness from God, and, almost from the first, the teaching of the Christ was moulded by theologians and schoolmen to fit that conception.

The whole scheme of Western Augustinian theology, of which the modern Church is the inheritor, turns upon this hypothesis of a distant, external God. This externalizing of God, this localizing of the Universal Soul as a Person in a distant heaven, though obviously an accommodation valuable to the mind of man in a rudimentary stage, on his way from Polytheism to Monotheism, is pregnant with difficulty, and originates the paradoxes which embarrass devout minds.

If God is ruling the world from outside, occasionally interfering with the resistless play of forces which He originally set in motion, it is not easy to screen the World-Ruler from

the imputation of bad government. Why is there not more interference with the crimes, the cruel ambitions, the hideous degradations of His human subjects? The mind almost automatically concludes that either this external localized world-ruler is not wholly good, a paralysing conception which destroys every standard of morality; or He is not really omnipotent, which burdens the mind with the perplexity of dualism; or He is wholly good and wholly omnipotent, but not wholly wise, and greatly addicted to favouritism, which is a *reductio ad absurdum*.

The true Christian revelation of God affords relief to this perplexed mental attitude. It contributes a conception of God upon which the mind can be stayed so as to be kept in perfect peace. It unveils a representation of the Infinite Mind, more rational, more attractive than this sterile Deism which banishes God from His world, or reactionary Pantheism which loses Him in it. As St. Paul expresses it in Ephesians iv., the creed of the Christ is that God is Spirit; not even *a* Spirit, as it is wrongly rendered, but Spirit: the unoriginated Infinite Intelligence whose name, and the law of whose being, is love.

What we call creation is creative love differentiating itself into all forms of creaturely activity, the highest of which is humanity. God is not therefore a Person, but an all-diffused Individuality, self-conscious in all things and all men. Though not a Person, inasmuch as He is the life-propagator, He may be mentally conceived and addressed by us as Father, and we may call Him, "Our Father which art in heaven," "Our Infinite Immanent Parent-Spirit, the pulsation of Whose life through all things causes all to live and move and have their being"; and if the mental demand for Personality in the Infinite Parent-Spirit becomes, at any time, paramount, it is fully satisfied by adoration of the one unique individual life-centre in whom all the fullness of the moral qualities of the Godhead was embodied; for Jesus is the specialization, for purposes of recognition, of the Infinite Mind: the outward and visible sign of the inward and spiritual individuality of the all-diffused Being whom we call God.

This is what I understand by the Christian revelation of God; and, to my own mind, this conception of God as the Immanent Spirit of evolution, slowly advancing mankind to

a more, and ever more, perfect condition, relieves the sense of paradox, and minimizes the feeling of surprise at the presence and power of what we call moral and physical evil in the world.

The relief comes in this way. God, though omnipotent, can only cause things to be by means of the process by which they become what they are. Evolution is that process, and the law of its working is gradual progressive victory over opposition. Goodness would have no significance in the conscious life of man without a contrast by which to recognize it. Therefore, the unrest, and the disorder, and the suffering, and the imperfection in the world are not due to bad ruling from outside, but are the normal conditions of the slow, but ultimately irresistible, process of evolution from within. Evil arises from what we may call immaturity, implying perverted and defective use of the will, owing to man's present stage of only partial development, and man's incapacity as yet to realize the truth taught and manifested by the Christ, namely, man's essential oneness with God. Meanwhile, the Divine evolution slowly but irresistibly progresses, and one of its

products is civilization in the sense of justice, equity, and equal rights; and in this plane of its work it meets strong opposition and crushes its way through. It comes, from time to time, into sharp collision with grasping tyrannies, military despotisms, and the unbounded ambitions of megalomaniacs like the leaders of the German Imperial System, and then there must occur crises when war is inevitable, and hideous struggles are the result. The heroes who, with no personal bitterness, take the lives of others, and lay down their own lives, are, in the profound inwardness of things, unconscious instruments of this self-evolving cosmic Immanence, who is "above all, and through all, and in all," and whom Jesus taught us to address as "Our Father which art in heaven." Obviously this arbitrament of war is only inevitable while humanity is on the lower plane of apprehension. When the race rises to the higher plane war will cease. Meanwhile, you, and the Society of Friends, may see the ideal, and long for it, and know that one day it will come, but to act as if it were now in operation would be to abandon the dictates of common sense. That is what an English

Archbishop meant when he startled the religious world by saying that you could not conduct the Empire on the maxims of the Sermon on the Mount. He meant that the Sermon on the Mount is not a textbook of morals, but a declaration of the seed principles which will, in the course of time, bear the fruit of peace on earth. So while hating war, if we are Evolutionists rather than Creationists, we may be absolutely certain of the temporary character of that resisting agency essential to evolution that we call evil. We may rest in the assurance that pain, sorrow, war are, in our immature state, the inevitable travail pains of the birth of a nobler life for the race, the sicknesses of humanity's childhood, the excreta of the growing human race, existing, not in spite of, but as an ingredient of, the emergence of the true life of humanity which, when realized and experienced, will enable us to say with St. Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

I am, therefore, quite consistently able to thank God for the fearful destruction of

those who in defiance of solemn Treaty attacked Belgium, and to recognize that, though such terrible incidents are part of the crash of the machinery of a world still in the making, and far from the ideal of the finished product, there are on the surface plane, the plane of second causes, evidences that "all things, even war, work together for good." For good! Such an Armageddon as this! For good! Yes, for good. What is the result in our own country? Look at the rush to the colours; in three days the whole number asked for by Lord Kitchener volunteered. Look at the splendid rally of the self-governing Colonies to the aid of the Mother Country, 100,000 men coming from Canada, 10,000 from Australia. As Rudyard Kipling says, "What do they know of England who only England know?" Again, if un murmuring resignation, obliteration of deep cleavages, unflinching fortitude, and complete unselfishness are fruits of the Spirit, then this painful product of the evolving force of the Cosmic Mind called war, horrible, barbarous as it is, works for good by raising the whole standard of a nation's life, and awakening characteristics often stifled by

selfishness in an atmosphere of indolent peace.

Can we help? Every able-bodied man can and will fly to the colours and offer his life for his country, when he is wanted; every woman can and will give her loving ministry in alleviating suffering and want. Every one will contribute to the utmost of his ability, and beyond it, to the Prince of Wales' National Relief Fund, for which every Church in Britain—Anglican, Roman, Jewish, Greek, Nonconformist—is making a collection to-day.

And beyond all this. The Prince of Wales himself suggested that special prayers should be offered for the success of Great Britain and her Allies. Therefore all who have realized their true relation to the Infinite Mind will "come to the help of the Lord against the mighty" by intense mental concentration upon the Infinite Spirit, and holding up before Him His children who are in the midst of these horrors. I do not know how the faith and receptivity of individual minds focuses and influences the Universal Mind. I know that it does. I know that intercession of this kind is a dynamic force starting from your own soul, giving direction to the all-surrounding Divine Love. It calls

into activity spirit influences which would not be thus called into activity without the intercession. This blending of the individual mind with the Universal Mind is obviously as much a part of God's regularized working as wireless telegraphy. It is one of the secret affinities, appertaining to the highest part of man, and acting, by Divine law, directly upon the object prayed for : originating from the Divine nature in you, and passing, full of the infinite resources of God, directly to the object for which you pray.

I ask that this kind of intercession may be the general mental attitude during the continuance of this terrible war. Thought-concentration, holding into the Presence the nation in her crisis, the heroes who without hesitation give their lives for their country, the sick, the suffering, the dying, the doctors, the nurses, the animals, and the multitude of the newly dead. Wing those discarnate spirits, suddenly torn from the body, into the other world with your prayers.

“ Every chain that spirits wear
 Crumbles in the breath of prayer ;
 And the penitent's desire
 Opens every gate of fire.”

The conclusion is personal. I have affirmed that God, as Infinite Spirit in evolution, is immanent in these storms incidental to race development. How much more definitely and personally is Infinite Mind immanent in each one of us! Have I realized that the growth of my recognition of the "Christ in me" marks the unfolding of the powers of my ideal humanity, from which alone will emerge the life and beauty of the world to come, as the gorgeous butterfly emerges from the caterpillar and the chrysalis? Do I realize that the storms in my life, like these wars between nations, arise when the spirit of evolution within me is thwarted by my lower self? Well, the storms "work together for good" both nationally and individually. Their existence proves that the union between God and man is indissoluble. Here lies the basis for unfaltering assurance amidst the limitations, failures, backslidings of this passing school-time. Remember, God cannot lose you, God will never give you up; the fact that you are, is irrefragable proof that the Father-Spirit has concerning you a purpose which He purposed before the world was. Concentrate your mind on this fact, and the power of this

conviction will be the silver lining to the darkest cloud of your life, for the inspired promise is irrevocable :

“THOU WILT KEEP HIM IN PERFECT PEACE
WHOSE MIND IS STAYED ON THEE.”

FIGHT THE BATTLE OF THE LORD

“Remember the Lord and fight, for your brethren, your sons, your daughters, your wives, and your homes.”—NEH. iv. 14.

I WOULD that some voice, more powerful than mine, might echo this challenge from God's immortal literature in every home in Great Britain. Not that our men are shirking, they are not: they are coming forward in hundreds and thousands. The splendid rush to the colours has almost converted me from my desire for compulsory service.

Still, never were the words “Remember the Lord and fight for your homes” more appropriate to the possible dangers of the present hour. What are we fighting for? Not for self-aggrandisement or the acquisition of territory. We are fighting first for the dignity of humanity, and for the right of civilization to continue to exist. Secondly, for “our sons, our daughters, our wives, and our homes,” for, let England clearly recognize the fact,

this is not a war with honourable foes, with the courage, the justice, the patriotism of a civilized people, who conform to the recognized rules of international amenity; this is a war with mutilators of women, murderers of children, torturers of harmless villagers and non-combatants, Huns, Vandals, treaty breakers, destroyers of priceless possessions which belong to the world at large. German soldiers, naturally as humane as ourselves, are commanded to commit these atrocities for strategical reasons. If any one imagines that these accusations are exaggerated, let him study the official report presented to King George at Buckingham Palace, by the Belgian Mission on its way to the President of the United States. Let him learn, upon the sworn testimony of eyewitnesses, of the massacre of women and children, of the wounded ruthlessly murdered, of the Red Cross habitually fired upon, and he will be convinced that we are not fighting men, but barbarians. The initiation of this war, by the leader of Pan-Germanism, after years of diligent preparation, and careful saturation of England with German spies, is the blackest crime in all history. Let it be recognized clearly, the object of this

wholly unjustifiable war is to "wipe out" (the actual expression of the dominant "Junker" party in Berlin) and humiliate England. Let Englishmen clearly understand what would happen if any mischance occurred to our Fleet. Let them realize from Louvain and Rheims what would be the fate of Westminster Abbey and St. Paul's, and let them learn from the martyrdom of the harmless inhabitants of Belgian towns and villages what would be the doom of "their daughters, their wives, their children and their homes" if these Germans, turned by the military machine into barbarians, succeeded in obtaining a foothold in this island.

To every Englishman capable of bearing arms I quote the inspired words: "Remember the Lord and fight, for your brethren, your sons, your daughters, your wives and your homes." I think we may read in the superb courage of our troops in France the impending judgment of God upon a people, capable of better things, but set against England by a campaign of lies, and constrained, by an irresponsible military despot, to commit national suicide. But, if in self-preservation only, we Britons must fight to our last man.

I am not forgetting the injunctions of the Prince of Peace. I long for peace, I pray for peace, but I know it is the law of the Infinite Self-Evolver that men have no right to ask Him to do for them what He purposes to do through them. Peace must be earned, it must be bought. I am an advocate of peace—peace at any price?—yes, at any price, even at the price of sanguinary war. If we do not sacrifice ourselves, at any cost, for the civilization of the world, if we do not help to save Europe from this arch-enemy of human happiness, there will be no more peace or liberty in the world; and this can only be effected if Englishmen have the courage to fight and die for the freedom of humanity, for the land that bore them, and for “their daughters, their wives and their homes.”

We are fighting for peace; an era of peace can only come from the obliteration of those principles which make for war, and those principles are incarnated in the present troubler of the world, the man who can look God full in the face (at least the idol of his mind that he calls God) and whilst blasphemously claiming to be the vice-regent of the Almighty pray for success in a gigantic ambition that must

bring death to thousands, and misery to millions, of his own people. This call to arms does not come from any organized spiritual or political community, it does not come from Church or State, or from a dynasty seeking protection—it comes to the heart of every Englishman from God, God rightly understood, God the Immanent Self-Evolver. Such a call overpowers all other considerations—traditional, conventional, political, ecclesiastical. Ulster and Nationalist Ireland will fight side by side in the spirit of James Russell Lowell's noble lines—

Though we break our father's promise,
We have nobler duties first.
The traitor to humanity is the traitor most accurst.
Man is more than constitutions :
Better rot beneath the sod,
Than be true to Church and State
While we're doubly false to God.

First, then, let us clear our minds from cant ; let us set our face against any sentimental demand for premature peace.

Let us wipe out the suggestion that to fight is in every circumstance a violation of the hallowing spirit of the Christian revelation. The theory doubtless is correct, the ideal is

unimpeachable. Every right-minded man yearningly sympathizes with Tolstoy's noble indictment of war, but nothing is gained by an attempt to promote moral edification by self-delusion. We have to deal with the condition of the world as it is, not as we all are convinced it will be, when the spirit of Christianity prevails. The Millennium has not arrived, and, in the present condition of Europe, our nation is dreaming in a fool's paradise if it is not prepared to fight to a finish. This is a righteous war. A war in vindication of the liberty of humanity, and in defence of hearths and homes, is a direct co-operation with that divine slow-moving spirit of evolution which advances and educates humanity, and our heroes who are laying down their lives in France are, in the inwardness of things, carrying out the purpose of the Ruler of the universe. The Christian revelation is not a category of moral maxims. It is the implanting into humanity a new explanation of the philosophy of life, containing the seeds of moral elevation which will gradually direct the energies of human beings to a model that is divine. The Lord Jesus was the visible embodiment of the moral character of the

Universal Soul, but he was also the manifestation in perfection of a sonship which is the attribute of humanity as a whole, and the corollary of this identity of humanity with the historic Christ is the organic spiritual oneness of the human race. When this transcendent truth passes from a proposition accepted into an influence that actuates, there will be no more war, and, in the meanwhile, every recognition of human brotherhood mitigates the horrors of war. I love to quote that soul-stirring incident on Christmas Eve, 1864, during the American War. A regiment of the North and a regiment of the South were encamped on either side of the Rappahannock river, where the stream though deep was narrow; every sound between the rival camps was heard. The strains of the military bands, as they played opposing national airs, inflamed the hostility of those brothers in deadly strife. As the Christmas evening wore on still and solemn, suddenly the band of the Southern regiment commenced the significant plaintive strain of "Home, Sweet Home." At first there was dead silence, then the Northern band took up the strain, and the two bands softly played

it together in the quiet evening air. Every angry word was silenced, every heart was hushed, sweet memories of home came flooding in, and nothing but the river kept those men from throwing themselves into each other's arms.

The revelation of the essential inseverability of God and man is the "Home, Sweet Home" of the human race. When it is apprehended it will change the central currents of human purpose, regenerate human nature, make military despotism impossible, and abolish war. To this lofty standard Christian civilization has not yet arrived, therefore men who are prepared to fight to the death are indispensable to the civilization of the world.

The injunction "Remember the Lord" comes home, almost more strongly, to those of us who are necessarily non-combatants. It is God's claim upon the whole of each individual for Himself. It is His protest against the subdivision of human life into distinct departments—the Sunday department, and the social, business, and self department. It claims the whole of each of us—will, appetite, perception, imagination, intellect, courage, combativeness—all for God. As the whole of

each tree by the seaside is bent in one direction by the prevailing wind, so the whole of each individual life should be bent in one direction by the prevailing pressure of the immanent Spirit of God. The motto of our lives should be "Remember the Lord," whether to fight the Germans, or mentally to uphold those that are fighting, or to control our own lower nature.

What is it to "remember the Lord"? It is first, mentally, to "realize God." Not, of course, to form any visualization of God, that would be at once to place Him under a mental limitation. There is a sense in which we must all be agnostics. Professor Huxley invented that word "agnostic," not irreverently, but as expressive of the fact that there is a knowledge that is beyond the capacity of man to possess. Man cannot know the Infinite as He is in Himself. Man can only know Him as He expresses Himself under the limitations and conditions of phenomena, and here reason helps faith.

Our ablest scientists have worked us back to a single Originating Intelligence, proving the old materialism of the self-existence of the universe to be as palpable an absurdity

as that the unconscious should produce the conscious. Patiently have these investigators followed the powerful agency called force, through its transformations of weight, affinity, cohesion, and the rest, till they agree that there is one primal force ; they perceive that this primal force is self-acting and free and works by order ; they acknowledge that order, which is self-acting and free, shows the sign-manual of reason, and they infer, of necessity, mind behind Nature.

Though we cannot think the Infinite Mind behind phenomena, we can "see God's face and live." The Divine Immanence in mind and matter, a necessity to the logical mind, is now wonderfully holding the field of human thought, and expanding and spiritualizing religious conceptions.

As a universally diffused Intelligence is immanent in all matter, it follows that in all Nature outside the individual soul we look into the face of God.

As the universally diffused creative Intelligence was specifically Incarnate in the perfect Man, it follows that when mentally we gaze into His face we see "the glory of God in the face of Jesus Christ."

And as the chief shrine of this universally diffused creative power is the inmost in man, it is also certain that in the movements of conscience within us we look into God's face.

Thus do common sense, and the conclusions of self-evident truth, help us to realize God, and we see the meaning of St. Paul's words, "that which may be known of God is manifest, for the invisible things of Him are perceived through the things that are made."

The writer of the Epistle to the Hebrews describes this first realizing of God as "Faith," and he calls it "substance"—the "substance" of things hoped for. Substance, *ὑπόστασις* is a great word. I cannot imagine why the Revisers translated that word "assurance"; it is not assurance any more than the act of seeing is sight. Assurance is its fruit, its consequence. "Substance" is the root from which assurance comes. Substance, Faith, is not an activity; it is not a movement of the intelligence. It is the "substance" that makes the intelligence act; it is the faculty that makes believing possible. Faith is the Divine life given to every man as his own by birthright. Faith, says St. Paul, is "not of yourselves, it is the gift of God." That

does not mean "believing"; it means the faculty which enables us to believe. Trust and confidence are, of course, its outcome when it is awakened, but it is there, in every man, as "substance," whether awakened or not, but, when awakened, the human soul knows what it is to realize God.

When a man says, "I cannot realize God," he is practically denying his share of the universal differentiation of the Infinite Mind. Remember our Lord's own analogy of the grain of mustard seed. If your faith were like that, He said, not in size but in quality, you would remove mountains. It is not trust or confidence on the part of the seed that enables it to move literally, what, in comparison to its size, are mountains. You cannot imagine a grain of mustard seed having views and opinions; it is the life, or "substance," awakened within it which enables it to rise above all its hindrances and make them aids to its perfection. A mushroom-spawn can lift a paving-stone because the *substantia* in it is part of the cosmic life pulsing through all.

So "realizing God" is discovering and using your inward vision. The whole appeal

of the Christ was to this inward vision, without it even His teaching was useless, for "the things of the Spirit are spiritually discerned." More than we think, this inward vision is in our own power, for the Holy Spirit is always pressing upon it as the sunlight presses on the closed bodily eye, and the faculty is dimmed by whatever sensualizes and materializes the life. A man may accept every creed in Christendom and be blind as to inward vision if he is consciously yielding to his lower appetites; but if a man is honestly living out all the goodness he knows, with his inmost nature turned Godward, his spiritual discernment will be quietly unfolded; for the "pure in heart," that is, the sincere, "shall see God," And the very least opening of this faculty makes all things new. It centres the life right, and harmonizes apparent contradictions. When the spiritual eye has once seen the truth of Paul's definition of God, "Above all, through all, and in you all," there comes an assurance that all things are working together for ultimate good. We are not content to say with Tennyson, "We faintly trust the larger hope"; we say, rather, with Browning, "God's in His heaven, all's right with the

world," and soul-peace will underlie surface trouble, for "He knoweth the way that I take, and when He hath tried me I shall come forth as gold."

Now suppose I accept this intellectually, and desire to make it a sense-consciousness, how am I to set about it? One of the ablest minds in this country says: "When a man can so think himself into conscious oneness with the Divine within him that the thought fills him, to the exclusion of all other thoughts and fears, he is beyond the reach of all that can harm him, for his mind is no longer functioning from the plane of conditions." That is the mental attitude at which we should aim: to teach our mentality to function from the Divine Nature, not the human; from the Christ mind, and not the carnal mind. The method is this: Choose a quiet time, and use your will to force your conscious mind, your power of reflection and imagination, to think yourself right out of immediate surroundings, and sense impressions, and open the soul inwardly to the influence of God only; that will be obeying the injunction, "Be still, and know that I am God."

For the moment close the mind to all theories

and propositions about God—all dogmas, definitions, theologies, and accommodations, which have their use, but are provisional, temporary, symbolic. Let the one thought be: "God the perfect Good is the only real, there is no separateness between me and God; I am now alone with God, *solus cum solo*." Do you say this may be possible for those in peace at home, but for those fighting on these terrible battlefields, how can they, in the storm of shot and shell, "remember the Lord, and fight"? I allow that there are national crises when it is nobler to fight without remembering the Lord than to remember the Lord without fighting; and in those circumstances it is our duty to "remember the Lord" for those who are fighting. Every day we at home here in England should set aside a short time of close communion with the Infinite Spirit and definitely hold into the Presence these brave brothers of ours who are laying down their lives for our nation's honour and safety. Nevertheless, some of the greatest soldiers have been able to "remember the Lord, and fight." Oliver Cromwell's Puritan army plunged into the battle at Naseby with prayer on their lips. Lord Astley, at the battle of Edgehill, was

heard to pray as he rode into the thick of the carnage, "Lord, if to-day I forget Thee, Thou wilt remember me." Havelock, Gordon, Hedley Vicars, Lord Airlie, always "remembered the Lord," and they knew how to fight.

One who was present at the siege of Delhi told me that when what was then called a "forlorn hope" was needed to cover the work of the young engineer, Salkeld, whose duty it was to blow down the Cashmere gate, Nicholson hesitated to ask the 52nd Light Infantry, as he knew the whole regiment would volunteer. It was suggested to him to go to a certain tent, where the regimental prayer-meeting was being held, and just enrol all present in the covering party, and to these men, who knew how to "remember the Lord, and fight," the perilous duty was entrusted.

I do not suppose that any of these men would follow precisely the method I am suggesting for our own practice. But for ourselves, quietly in our own homes, to "remember the Lord" will be mentally to realize God and speak to the Infinite Spirit, and say, again and again, "O God, Thou art. Thou art the *substantia*, the reality, of my being, and of those brave men who are fighting for England.

Thou art Spirit, Wisdom, Love, and Thou art now, at this moment, the true vital intensity within me, and within them."

If this mental concentration is sustained for only ten minutes every day, the interior Divine Essence will rise up in us, and in those whom we are holding into the Presence, and blend the whole man with the Infinity of uncreated life which is God, and, for the time, while it lasts, the senses and the reason and the affections and the imagination will be purified, enlarged, liberated. Those on the battlefield whom we are holding in our mind will be helped in suffering and in the hour of death, and we ourselves will come out of this time of silent communion, and go back to the material duties of life, stronger to overcome the selfishness of individualism, and doing our thinking more from the mind of Christ. And then, as Whittier says—

Not any power the universe can know
Can touch the Spirit hid with Christ in God,
For naught that He has made below, above,
Can part us from His love.

FIGHTERS AND SHIRKERS

“ Shall your brethren go to war, and shall ye sit here ? ”—NUM. xxxii. 6.

I HAVE tried to make it clear that recruiting appeals from the pulpit are intended to stimulate hearers to become eager amateur recruiting sergeants. The recruiting text I have quoted is peculiarly appropriate to the present crisis, a forecast from ancient days of the urgent appeal on every hoarding and every taxi-cab, “ Your King and your Country need you.” Moses was a great general, he knew that his crusade was in the purpose of Jehovah, but, like Lord Kitchener, he wanted men. In this case he had to buy the co-operation of his two reluctant tribes : he had to offer them special tracts of territory in the land to be conquered, but he included a somewhat alarming reference to the Supreme Power behind the Jewish theocracy, for he added, “ If ye will not go armed before the Lord to war, be-

hold ye have sinned against the Lord, and be sure your sin will find you out." We note Lord Kitchener's expression of gratitude to the thousands of men now in training in this country, but we also note his continued earnest appeal for more men. There are officially declared to be in the United Kingdom 2,600,000 young men, between twenty and thirty years of age, unmarried, and it is perfectly obvious that there must be amongst them many thousands eligible for enlistment upon whom you, amateur recruiting serjeants, might, with perfect fairness, press the question, "Shall your brethren go to war, and shall ye sit here? If ye will not go armed before the Lord to war, behold ye have sinned against the Lord and be sure your sin will find you out." We may be sure that the sin against the Lord of not coming to the aid of the Nation will find Great Britain out if the Kaiser gets to our shores and peaceful towns are sacked and pillaged by Huns and barbarians.

In the *Observer* of November 15 there was a letter, deserving wide publicity, quoting the utterance of a Belgian refugee, a member of the heroic Nation that checked the rush on Paris, and for the time baffled the Germans in

their intended invasion of England. The letter says :—

“ A Belgian refugee and his wife were my guests for a short time. The gentleman is a well-known business man, but as his three children and his old mother are still in Antwerp his name and address (which I enclose) cannot be published. The following is a translation of what he said to me, with great earnestness, before leaving my house :—

“ ‘ I am amazed at the attitude of so many Englishmen ! You have never had the horrors of invasion in this country, but can you not grasp what it means, or realize what has happened to the non-combatants in Belgium ? Thousands of men have been shot, and thousands taken as slaves to Germany. As for the women, I could not even tell my wife the horrors that took place. But what every man in this country ought to know is this : the Germans spared no age, from little girls of eight or nine to women of over sixty.’ ”

Every adult should read that very remarkable book by Austin Harrison called *The Kaiser's War*. They will see how the German mind was trained to these atrocities. There is one chapter in the book which should be

kept from the young of either sex, but it had to be written.

The letter in the *Observer* continues : “ Do the men of this country intend to defend their wives and children ? Unlike the Belgians, we English know how the Germans wage war. The only hope of safety to all is for every able-bodied man to drill. All honour to the men who have come forward to take the hardships and risks of a soldier’s life to save us. But how is it possible for them to win through if the rest hold back and refuse to support them ? ”

“ How is it possible for them to win through ? ” That is the question of this moment. Our, comparatively speaking, mere handful of soldiers have performed prodigies of valour against the most highly trained and perfectly organized and equipped army in the world. The Allies have, unflinchingly, at fearful cost, blocked the way to Calais against forces ten times their number ; they have defeated, positively routed, the picked German Legion brought by the Kaiser from Spandau ; they are full of courage and enthusiasm, but they are weary, they pass long periods in the trenches without being relieved ; and the Kaiser is reported to be determined, as he

expresses it, to "hack his way" through to Calais. He will not "hack his way through," for our heroes are giving their lives to prevent him, but of every eligible man who refuses to answer Britain's cry for more men the question should be put, with a definite intention to shame him, "Shall your brethren go to war, and shall ye sit here?" A Canadian writes from Salisbury plain: "There are to my certain knowledge hundreds of Canadians in England who have thrown up their work and come at their own expense to get to the front. That is the spirit of Canada, and I am sorry for any Canadian of military age and fit who shirks; he will have a distinctly poor time of it when the war is over! In Canada football is off during the war, and what we Canadians cannot understand is how 20,000 men can bring themselves to watch a football match here in England while at the same moment their fellows are fighting and dying in the trenches in France."

The whole Empire is mourning its loss at the departure to higher life and experience of the illustrious Field Marshal, the fearless warrior, the humble Christian, the unfailing friend, who has departed this life in just such an en-

vironment as he would have chosen himself. With peculiar appropriateness Lord Roberts breathed his last amidst the troops that he loved, and within hearing of the guns of the enemy. He died in harness.

Had the Nation but listened to his warning voice, had the numerical strength of our Expeditionary Force been doubled, as it would have been if England had adopted his suggestion, the entire German Army operating in Northern France would long since have been shattered and the survivors driven back to Berlin. A truly pathetic interest attaches to Lord Roberts' farewell to the Irish Guards when they left for France; it is worth remembering, as it is characteristic of the high religious standard of this greatest of soldiers. He said :—

“ I have come here to-day to wish you God-speed on your starting for the seat of war, and to tell you how sure I am that you will uphold the honour of our country, that you will fight as Irish soldiers have always fought, and that you will be a credit to the Brigade of Guards. I have perfect confidence in every one of you, from the gallant officer who commands you to the latest joined drummer-boy. I am proud

of being an Irishman myself, and I am proud of being the Colonel of the Irish Guards. We are fighting for a good cause, fighting to prevent friendly nations from being crushed by a formidable and unscrupulous enemy, fighting for our own country's liberty, and for the preservation of our great Empire. I cannot be with you in person, having passed the years allotted to man, but I shall be at the head of the battalion in spirit ; my thoughts will ever be with you, and I shall look out eagerly for reports of you. You are in God's hands. Trust Him and be of good courage, and He will help and strengthen you. I pray God that I may live to welcome you on your return home, covered with honour and glory. God bless you, good-bye ! ”

“ God bless you, good-bye,” is Lord Roberts' farewell to the whole Empire and not only to the Irish Guards. Who can doubt that he is “ at the head of the battalion in spirit.” He certainly lives, in the fullest sense of the word, to welcome many of his gallant Irish Guards as they pass out of the body and come home, to the real home, “ covered with honour and glory.” “ He, being dead, yet speaketh.” May the echo of his voice, the only voice amongst

military experts which ceaselessly warned us of our danger and implored us to be prepared, vibrate through the Nation with the cry, " England needs more men and more men ; young men of the 2,600,000, shall your brethren go to war, and shall ye sit here ? "

To-day is, as you know, Advent Sunday. Every Advent I emphasize the fact that there is a surface interpretation and a mystic interpretation to the Advent. By all means believe, if you please, in the conventionally accepted interpretation expressed in the Advent Collect, namely a detailed programme of a royal procession of the historic Christ from heaven to earth accompanied by the crash and din and chaos of a dissolving world. To me the " Advent " of the Lord is not a movement in space but a mode of manifestation. The only " coming " of the Christ that is true to me is the " coming " of the Christ Spirit, the hidden Spiritual nature, into recognition in the individual man. The mystic Advent is a new understanding of the Christ, a coming into human consciousness of the truth that the historic Christ is the Manifestation of the universally diffused Mystic Christ which is God's consciousness germinal in every one

born into the world. The historic Christ is the Mystic Christ specialized in one Individual life-centre, in absolute perfection, for purposes of recognition. The "Advent" to each separate soul is when each one recognizes that he is an individualization of the Christ and that his bodily organs are the members of Christ. The soul to whom this truth comes is indeed born again, his centre of gravity is changed, he is born out of his old material self, he is the same man but wholly changed. The change is as great as that in Tennyson's description of the larva of the dragon-fly bursting its chrysalis.

An inner impulse rent the veil
Of his old husk. From head to tail
Came out clear plates of sapphire mail.
Through crofts and pastures wet with dew
A living flash of light he flew.

The "inner impulse" is the activity of the Mystic Christ within. The "living flash of light" is the analogy of the startling change that comes over the whole mental attitude of the man who has recognized for the first time his inseparability from God. That Advent is dawning, that power is working now, as perhaps never before in the human

race. A clearer realization of God and of the relation between the divine and the human is discoverable everywhere in the thought of the age. The wholesale crushing of the material side of life in this war will accelerate the realization. There is not a religious community in Christendom which is not throbbing with it. You may not recognize it as yet in the more prominent externalized religious communities, based upon hereditary and inelastic dogmatic definitions and formularies, but belief in the Mystic Christ is slowly but surely leavening religious thought. In the words of the poet Clough—

While the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back, mid creeks and inlets making,
Comes silent flooding in the main.

And where the truth comes thus silently
“flooding in,” old phantoms are exorcised,
ideals are raised, the oneness of humanity is realized, sin is conquered, for—

Know this, O man, sole root of sin in thee
Is not to know thine own divinity.

This “Advent” comes to individual hearts that are ready for it, but its first arrival is accompanied by pain, for it reveals to you the

“ Kingdom of heaven within you,” and its first activity is judgment. “ The great white throne,” of which St. John speaks, is set up within you, and at first it terrifies you. “ Men’s hearts,” says St. Luke, “ failing them from fear,” because, for the first time, you realize what you have been. There is, however, no need to flinch under the experience, for St. Luke continues : “ When these things come to pass, then look up and lift up your head, for your redemption draweth near.” Let the Christ within judge you, let Him judge every wrong thought, every inconsistent action ; it is your own real Spiritual self judging you, and you will learn, by mental practice, to establish a confidence between yourself and the Mystic Christ within you which will be the blessing and the guide of your life. Then this “ Advent ” of the Christ Mind gives you a wholly new conception of God. You see that Infinite Immanent Spirit is the central self-evolving life in all. A universally diffused consciousness necessitates a universally diffused sensitiveness to all that affects both the outward and inward life of those in whom He has expressed Himself. When you are under the shock of some unprecedented national trial like this terrible

war, you never dream of asking that unwise question, Why does God permit these horrors? You know that God is not only extra-cosmic. You know that He is also in the very heart and centre of the sorrow, suffering in and with each one who falls in the battlefield. You know that all humanity is pervaded by an interior potentiality evolving good by overcoming its opposite, but without coercing the human will, which coercion would make man a non-moral automaton. You know that Infinite Immanent Mind does not permit, He endures. You know that the perverse human will causes God to suffer. This truth of the grieved Spirit, the suffering God, has been expressed in a striking little book called *Litanies*, by Mrs. Cheyne, of Oxford. The book will be unintelligible to the Deist who believes only in the extra-cosmic God Whom he blames because He does not stop the war. It will speak eloquently to those who know the real meaning and the full logical consequence of Divine Immanence. The first Litany is very bold, it would shock some religious minds. It is called "The Universal God speaks in war-time." Immanent Spirit is represented as praying to man in the words :—

52 THE BATTLE OF THE LORD

Man, O man, I pray you, forsake your tribal god,
and worship only Me,
For I am your everlasting Redeemer.
As you have need of Me, so I have need of you :
Therefore, man, O man, have mercy upon Me !

Though I am deathless, I am not immune to pain ;
And every evil that is done upon earth, hurts Me ;
Every shot that is fired, passes through Me ;
The wound of every man wounded, is My wound ;
Every cruelty that is perpetrated, is perpetrated
upon Me ;

Whatever is stolen, is stolen from Me ;
All the blood that is shed, is My blood ;
When the earth is defiled with slaughter,
My garden is laid waste.
Man, O Man, have mercy upon Me !

From this profoundly mystic point of view every brave blow struck for right and truth, every strong upward spiritual thought-vibration, is literally "coming to the help of the Lord against the mighty."

Then this "Advent of the Christ," this recognition that Humanity is a mode of God's thinking, that each human being is an idea in the mind of God, that God can never obliterate from the Infinite Mind the ideal that He has thought, emphasizes the assurance that there is no death. Thousands are what we call killed on the battlefield ; their bodies are killed,

they are alive, intensely alive ; encircled by the majesty, the helpfulness of illimitable divine Love, they are in God to Whom there is no beginning, and the scope of their life is in God's Eternity to which there is no ending. The Jews killed the external self of the historic Christ, they could not touch His real life. The Germans cannot touch the real life of our heroes. The historic Christ taught that the relationship with God so transcendently uniquely embodied in Him was potential in all men, and this universalizes and illuminates His words recorded in John xvii., " Father, I will that they whom Thou hast given Me may be with Me where I am, all that Thou hast given Me shall come unto Me, and him that cometh I will in no wise cast out." As He was humanity at its climax, you cannot mentally separate God from Jesus or Jesus from humanity, and you can appropriate for all humanity His words, " I in them and Thou in Me, that they may be made perfect in One." Where are our thousands of heroes who have given their lives for England ? This is the answer : " With Me where I am." Being, as we are, in a three-dimension world, it is profitless to speculate as to the conditions of

life in the fourth dimension where our conceptions of time and space are transcended ; but we need not speculate, we can be content with the words " With Me where I am." Six times, in that 17th of St. John, the Lord speaks of poor wounded humanity as " those whom Thou hast given Me," and to the thief on the Cross He said, " Thou shalt be with Me." Many will have passed over with the roar of the guns in their ears, with strife in their hearts, in a mental attitude antagonistic to clear God-knowledge ; but we know that spirit-helpers meet them and soothe them, and that the good within them will be unfolded and perfected, and that minds deteriorated by the hideous necessities of sanguinary war will be trained, ripened, purified, because, though as yet they know it not, they are " with Him where He is."

Has this " Advent," this recognition of oneness with God, come to us ? Is it lifting us from our selfish worldly standards and narrow religious limitations ? Are we learning that " the Love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind " ? Then just live up to so much of the truth as you

know, and you will constantly know more. Be thought-immersed in this knowledge, rally back to it every day, affirm it, and force your mind to blend with the Infinite Mind. While thus mentally dwelling "in the secret place" anxiety will not fret you when you read the war news in the papers, and the list of names in the "Roll of Honour." It will not be for long, we shall be with them soon. The full "Advent" will be when we too are "with them where He is." Their message to us is "Quit you like men, be strong, be patient, stablish your hearts, for the coming of the Lord draweth nigh," and that "coming of the Lord" will be to each one of us the moment, the happy moment, of what men call death.

QUEEN'S WESTMINSTERS

“ Honour all men. Love the Brotherhood. Fear God. Honour the King.”—I PET. ii. 17.

I SUGGEST these four words of command as a motto to your distinguished Regiment. Their tone of military authority, their soldierly brevity, make them obviously appropriate to present circumstances. The four propositions included are—

The dignity of humanity.

The value of esprit-de-corps.

The profound necessity for God.

The divine authority for loyalty.

Great is the change that has “ passed o’er the spirit of our dream ” since I last addressed your fine corps of citizen soldiery organized for home defence.

You are no longer a volunteer corps; I rejoice, however, that you have retained your distinctive name of “ the Queen’s Westminster.” You are now part of the Territorial Army bearing the official title of “ the 16th

County of London Battalion, the London Regiment, Queen's Westminster Rifles."

When I last proposed to you a motto, the storm of the Boer war had burst over the nation, and heroically did your corps distinguish itself. More than 900 of you volunteered, at considerable sacrifice of employment and family convenience, for garrison duty at home. Nine officers and two hundred men volunteered for active service and nobly sustained the honour of the corps. At Jacobsdal you covered the advance and earned the warm praise of the General commanding the Brigade. Three of your officers and one sergeant were recommended for permanent commissions for gallant conduct in the field, and you may be justly proud of your share of the praise of Lord Roberts in his dispatch from the Modder River on February 11, 1900, in which he says : " I have no finer and keener material under my command than that which has been enrolled in the ranks of the volunteers from the City of London."

That sanguinary struggle, in which you bore so heroic a part, provided a lesson both to England and to Europe; the nation realized herself, and the highest qualities of our

national character were elicited. No sacrifice was too great to make for England's safety and England's honour. Class distinctions vanished; men at one extremity of the social scale uncomplainingly served as privates, shoulder to shoulder with men at the other extremity. Mothers, wives, sisters, lovers, sent their dearest to peril and to death. The national sentiment was: My country first. And the same spirit is animating the nation now.

The glorious deeds of heroism in the field, in which you citizen soldiers vied with the regulars, filled England with admiration, and convinced us that we still possess the finest soldiers in the world; whilst the fortitude and unselfishness of the wounded raised the national standard of pluck and endurance, and proved to us that the profession of arms is no hindrance to the formation of the noblest traits of Christian character. Moreover, under the strain that then came upon England, the Empire realized itself. That which in the year of the Diamond Jubilee was sentimentally ideal, became historically real; and let it be recognized, the Empire spells Peace, in a sense undreamt of by Napoleon

the Third who invented the phrase, and now to be learnt by the modern Napoleon who has plunged Europe into war.

The Spirit of Imperialism is now so realized by the millions who speak the English tongue, that the remotest Colony is prepared to reach forth an armed hand to the little island whence it sprang, with the declaration, "Whoso toucheth you toucheth the apple of my eye."

It is therefore with a new sense of appreciation that we civilians welcome to-day in Westminster Abbey this fine Regiment of the Territorial Army, about to fight for English hearths and homes, and your recognized value as our guarantee of national impregnability, until England boldly adopts the one only national safeguard of universal compulsory military service for home defence, accentuates your responsibility and the importance of the four apostolic words of command which I have quoted.

And, first, "HONOUR ALL MEN." Recognize the dignity of humanity. Despise no man, whether he be friend or enemy. Man, in his inmost, deepest being, is the highest self-utterance of God. Man, in the truest sense, is the Eternal Thought of God em-

bodied. There is a spirit in man, and this spirit is a ray of the Creator's Life, uttered into flesh. The Divine image may be marred, the Divine likeness lost; it is part of the predestined purpose that we should be "made subject to vanity, not willingly"; but the relationship remains; elementally and eternally, God and man are inseverable. I press this word of command, because it is the basis for unfaltering assurance amidst the struggles, failures, disappointments of this passing, perishing existence; because the non-realization of it retards the purpose of God; because the worst evils which degrade humanity would pass away before its recognition; because the inexhaustible and ultimately effectual remedy for human depravity is the realization of the central, indwelling, immortal, Divine sonship in man. Obviously when this high and true conception of the dignity of man is realized, it will ultimately obliterate war; and, in the meanwhile, every recognition of it softens international irritations, rebukes unreasonable jealousies, extinguishes vindictive passions, and mitigates the horrors inseparable even from the most righteous war. There is such a thing as a righteous war. If ever

there was a righteous war it is our present conflict with Germany. We are forced to fight, as the Prime Minister said, "to fulfil a solemn international obligation and to vindicate the principle that small nationalities are not to be crushed." The war to which you are called is a direct co-operation with the spirit of evolution which advances and educates humanity. And the heroes who will lay down their lives, in simple obedience to the call of duty, are, in the inwardness of things, carrying out, as instruments, like Joshua's army of old, the purpose of the Ruler of the universe. It may sound like a contradiction in terms, but in such a struggle as that before us now you are positively obeying God by killing men.

"Honour all men," though, in the process of race development, some of them are, and must be, your deadly enemies. Leave the apparent contradiction, the puzzle, to its Infinite Author, Whose inextinguishable purpose will be made clear when the fitful fever of this mortal life is over, and the shadows flee away.

"LOVE THE BROTHERHOOD." Accept my paraphrase, though I acknowledge it is a

limitation. Understand the words "Love the Brotherhood" as meaning in your case "Love your Regiment." Let each man believe that he belongs to the best disciplined, most effective corps of the Territorial Army in England. And let him strive to realize the ideal in himself.

"Love the Brotherhood," in other words, swear by your Regiment. Keep its standard high, its fame unsullied, and its discipline unbroken. Let each man say, "The Regiment, it is myself," and you will be contributing your share, and that no small share, to the "safety, honour and welfare of our Sovereign and his dominions." And, in this context, I reverse the order of the two last words of command and say here, "HONOUR THE KING." To emphasize this word of command to you is wholly unnecessary. Happy is the free, democratic nation that is able unreservedly, with its entire heart and understanding, to obey this command. To honour the King is a spontaneous and irresistible impulse to an Englishman. And to those who wear his uniform, the name, "The King," represents the high-water mark of loyalty, for the King is the epitome of the Empire, the embodiment

of all that is included in the word Patriotism.

Finally, "FEAR GOD." It is a brief word of command, very easy to utter, but it includes the whole mystery of your being. Fear God ! The religious history of the world has been little else than one long wrestle with this word of command, "Fear God." The brief injunction is suggestive of much mental conflict, of the travail of human souls intensely sensitive to the fact of their existence, but utterly baffled in their search for a solution of the mystery of being. There are, and there have been, thousands of such souls. In their passionate denial of the miserable and imperfect conceptions of the responsible Father of humanity forced upon them by rudimentary religionists, they have been driven into hostility, and execrated as unbelievers, when it was not God, but man's false view of God, they were rejecting, and when there has been more essential reverence in their denial than in the so-called "believing" of the orthodox who condemned them.

"Fear God !" Is the moral nature of man capable of this supreme act ? If not, the history of man is a mockery, his creation a wrong. God, as Infinite Universally diffused

Individuality, may be beyond full mental conception ; and yet real, earnest thinking will always find Him. Reason explains, infers, combines, argues from what is to what must be, and finds God. First, by inference, as Leverrier found the planet Neptune. " The consciousness of an inscrutable power manifested through all phenomena," said Mr. Herbert Spencer, " has been growing clearer, and must eventually be freed from all imperfections ; the certainty that such a power exists is the conclusion to which science inevitably arrives." And when the inward vision, the instinctive affirmation of God which is part of the original outfit, so to speak, of every man, the faculty of God-consciousness which is involved in every soul born into the world, takes up, and carries on this inference that Mr. Herbert Spencer calls " the conclusion to which science inevitably arrives," a man knows that there is an unoriginated, invisible, universal Parent-Spirit who is round him, in him, loving him, and ever " closer than breathing, nearer than hands and feet."

So the Apostle's most cogent word of command is " Fear God," not with timidity, but with loving, filial reverence. Read Lawrence's

epitaph : " He feared man so little because he feared God so much." Fear God, and the secret of the universe is yours. Know that you are always in a Presence of Divine Love and you will be filled with a sense of rest and security. You know that, in the midst of all perplexities, one law is ruling, one love is pulsing, one purpose is fulfilling, and " all things are working together for ultimate universal good."

Let this be my farewell message to this fine corps on its way to its duty. Fear God, for your own sakes, and as a contribution to the stability of the commonwealth. There is no more splendid specimen of the human race than the truly God-fearing man wearing the King's uniform. So thought the Duke of Wellington when he issued his celebrated General Order, of July 19, 1848, in which he said, " The stronger the sense of religion the British soldier possesses the better soldier he is." So thought the gallant Lord Airlie, who was shot at the head of the 12th Lancers, saving the guns at Diamond Hill. Know God : not only as the Author of the order of the universe, not only as the sovereign disposer of the destinies of humanity, but as the in-

dwelling life and inspiration of the immortal being of man, as the unwearied, compassionate friend of every human being, as the Universal Parent-Spirit Who has been specialized, Incarnated, in the Lord Jesus, that we may realize Him, trust Him, and give Him love for love.

And then, death (what we call death, for there is no death), whether it meets you on the battlefield or elsewhere, is but an incident in an endless human career, for, as Whittier says—

Beneath the shadow of the Great Protection
 The soul sits hushed and calm.
 Bathed in the peace of that Divine affection
 No fever-heats of life, or dull dejection
 Can work the spirit harm.

.
 Not any power the Universe can know
 Can touch the spirit hid with Christ in God;
 For naught that He has made, below, above,
 Can part us from His love.

Every heart in the Abbey echoes the prayer: "God bless the Queen's Westminsters, collectively and individually; may they be calm in danger, merciful in victory, glorious in achievement, and faithful to God."

THE WAR-CLOUD

“Behold, He cometh with clouds ; and every eye shall see Him.”—REV. i. 7.

“EVERY eye shall see Him.” It is a glorious promise of ultimate universal perfection for each item of humanity, for, whether in this life or in the life to come, the law is eternal, that only those whose spiritual consciousness is illuminated can see Him, only “the pure in heart shall see God.” Yet “every eye shall see Him.” It will be a blessed sight even for “those who pierced Him,” when they “wail because of Him.” A blessed time when the floodgates of self-knowledge are opened, and a baptism of tears tempers the mental baptism of fire. “Every eye shall see Him.” It will be the fulfilment of the thirst of every awakened soul, the supreme consummation awaiting the noblest spirits who have passed through earth’s education. Every inarticulate upward straining

of your spirit which you have been unable to interpret has been the inner eye feeling for Him. Some can interpret it. Faraday, when asked by Acland his conception of after-death consciousness, cried out, "I shall see Him, and that will be enough for me." Augustine cried out, "Oh, let me see Thee; and if to see Thee is to die, let me die that I may see Thee." Is every one conscious of that thirst to see Him? To unawakened spiritual intelligence the promise is meaningless; to those who are constantly resisting their regeneration, it is a trouble. Why should the thought of seeing Him be a trouble to any? It is partly because so many are mistaken in the nature of that which is called the Advent. It is because of the limited interpretation put upon the visions and utterances of Eastern prophets and seers. The whole teaching of Advent has been narrowed by a literalism of interpretation which finds its full expression in the Advent Collect. We have been brought up to believe that in these very conditions of flesh-and-blood existence we shall see Him; we shall witness (or those who will be alive will witness) a personal, corporeal return of the Lord Jesus upon this earth; that in the

midst of fervent heat, and sheeted flame, and the crash and din and chaos of a dissolving world, shall appear the Son of Man in resplendent glory, who shall conduct a vast Court of Assize, judging and condemning sinners preparatory to the commencement of a reign on earth of a thousand years. To me this is a completely materialistic conception based on the Messianic imagery of the Book of Daniel, amplified by the writer of the Apocalypse ; and also based upon some utterances of our Lord, which clearly refer to the destruction of Jerusalem by Titus in the year 70, inasmuch as he expressly declares, " This generation shall not pass till all these things be accomplished." It is also clear that St. Paul abandoned the conception later in his life, for in his Second Epistle to the Thessalonians he warns them not to be disturbed on account of what he had written in his first Epistle as to the return of the Lord. My own inability to accept this interpretation of the Oriental imagery of the Book of Daniel, and of the Apocalypse, rests also upon the unquestioned fact that a personal rule on this planet is precisely what the Lord refused when the temptation came to Him to make a

miraculous descent into Jerusalem from the pinnacle of the Temple. His Kingdom, He declared, was to be "not of this world." Again, He told us that "the Father judgeth no man." "He hath committed all judgment to the Son," the differentiated humanity of the Infinite Mind specialized in Jesus. But "the Son" is immanent as the mystic Christ in all of us. The "Christ in us" will judge us from within, so that man, if condemned, will not be God-condemned, but self-condemned, in the highest, truest, most remedial sense.

So instead of looking with terror for an after-death judgment, anticipate it here. Don't wait for the intensified self-knowledge of the disembodied state. Stand before the Christ now, consciously, daily; ask Him to judge you now. The whole cleansing power of the Kingdom of Heaven within is at the disposal of all who honestly, truly, with an inward look, pray daily, "Christ in me, purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

This yearning for the personal return of an absent Christ is an indication that the mystic Christ of which the historic Christ was the

manifestation has not been recognized. It is like searching through a telescope for a friend who is all the while standing by your side. The Greek word used for "coming," Parousia, has not a future significance: it means "along-side of," indeed, it means more than that, "par-ousia" means unity of being. The "coming" of Jesus is the recognition of the mystic Christ as the reality of our individual self. Being born again is this knowledge being born into our spiritual consciousness, and the non-recognition of the invariable condition of this "coming," or Parousia, or being born again, makes it possible to overlook the nearness of the Divine Friend. That condition is declared in the text: "He cometh with clouds," always with clouds. When the expression refers to the "coming" at the moment of death, when the mists that have blinded the soul pass with the body, the "clouds" are not vapour drawn from the earth by the sun, but clouds of spirits. I know that the multitudes who pass on the battlefields are instantly met and helped by loving ministering spirits. A cloud of spirits. Where the expression refers to the coming into recognition of the Mystic Christ in human

experience "the clouds" obviously are the dust clouds of some educative discipline which at first veil His loving presence. All clouds are dust, pulverized matter. As the prophet Nahum says, "The clouds are the dust under His feet." The analogy is instructive. We often talk of being under a cloud. He comes in that cloud. There is not a cloud of pain, or sorrow, or sickness, or bereavement, or disappointment, accumulated from earth's dust, in which He does not come. "Behold, He cometh with clouds." My favourite analogy is that of Raphael's "Madonna di San Sisto," at Dresden. Its background is composed of clouds. For many years the picture, begrimed with dirt, remained uncleaned, and the background of clouds looked dark and threatening; when the picture was cleaned, it was discovered that the clouds were not atmospheric clouds, but multitudes of angel faces luminously massed together. It is ever thus. His clouds are really ministering spirits, angel faces, in them He "comes" to nations and to individuals, eradicating selfishness, humbling pride, quenching passion, melting obstinacy, weaning from earthly things. Thus the spiritual teaching

of Advent is not the expectation of a corporeal descent of the Lord from some definite locality in the universe into this planet, but the emphatic assurance that the whole being of man is now and here indwelt and ensphered by a tenderness indescribable ; that our human life, which sometimes seems stricken, or abandoned, is floating in an ocean of unfathomable love ; that when the smart and burden of affliction is upon us the Christ is “ never so far off as even to be near, He is within, our spirit is that which He holds most dear,” and to believe it is the triumph of faith and the secret of peace.

“ Behold, He cometh with clouds.” There is a heavy cloud on the nation now. Tennyson, prophet as well as poet, foreshadowed this cloud in his well-known words—

Chaos Cosmos, Cosmos chaos, who can tell how all
will end ?

Read the world's wide annals, you, and take their
wisdom for your friend.

Aye, if dynamite and revolver leave you courage to
be wise.

When was age so crammed with menace, madness,
written, spoken, lies ?

When, indeed ! “ Menace ” : The world has

never witnessed such a campaign of frenzied anti-British abuse, slander, and menace as that in which Germany's Press and public men are now indulging. "Madness": The "hymns of hate," and the atrocities in Belgium, and the destruction in France are the outcome of brains disordered. Lies, "Written, spoken, lies": History has no record of such determined, constantly reiterated lies. Lies that have been exposed a hundred times, in the authorized English "White Book," in Mr. Douglas Sladen's valuable analysis called *Germany's Great Lie*, and now in the French authorized "Yellow Book," which completely abolishes the false statements as to the origin of the war. And yet, to the amazement of all honest men, the German Imperial Chancellor has officially repeated the lies in the Reichstag, unblushingly declaring that England, and England alone, is responsible for the war. To apply the words of Shakespeare to the Germans, they will "lie with such volubility that you would think truth were a fool." The Petrograd correspondent justly says: "The Chancellor has most pitifully failed to wash off the bloodstains from the hands of his master." Our hands, thank God,

are clean. "Let the lying lips be put to silence which cruelly, disdainfully, and spitefully speak against the righteous." In this particular matter, whatever be our well-known national faults, we are righteous. In the words of the Prime Minister, "It was only when we were confronted with the choice between keeping and breaking solemn obligations, between the discharge of a binding trust and shameless subservience to naked force, that we threw away the scabbard. As for their "hymns of hate," they do not frighten us, though we are sorry for the Germans. Hate always punishes the hater, it externalizes itself in the hater's own life, and is harmless to the hated.

As for the "menace," "General French's contemptible little army" has shown the Kaiser what they think of it, and he may rest assured that Britain will never make peace, but will fight to a finish. We have suffered much, and shall yet suffer more. The battle of Flanders has been the greatest battle in all history. In that battle the Allies lost 100,000 men, half of whom were British. These numbers should bring home to Britain some conception of the terrific struggle in

which the Empire is bearing its part and fill with shame able-bodied and qualified men who shirk their duty to their King and country.

Sir John French has told us in his recent Army Order of the magnificent way in which our Army has fought, and his quiet, reasoned words of approval to the soldiers themselves make us proud to be of British blood.

"I have made many calls upon you, and the answers you have made to them have covered you, your regiments, and the Army to which you belong with honour and glory. It is impossible for me to find words in which to express my appreciation of the splendid services you have performed."

We at home, who can do little for our heroes but admire them, help and comfort those whom they have left behind, and pray constantly for them in their peril, may be assured that the "menace, the madness and the lies" have not intimidated the thin khaki line which has utterly defeated the Kaiser's finest guard regiments, and that, however prolonged the struggle may be, we shall not sheathe the sword until Belgium has recovered all, in a material sense, that she has lost, until France is adequately secured against

the menace of aggression, and until the military domination of Prussia is wholly and finally destroyed. A leading ecclesiastic has recently warned us that we should not speak abusively of the autocrat of Germany. We ought, of course, never to speak abusively of any one, and our minds must be free from hate. But we must look at the hard facts before us. This war is the greatest crime against humanity in all history. One man's scheme for aggrandizement, greed for world dominion, and lust for power, elaborately prepared for, and at what he considered the favourable opportunity initiated, this war, and has conducted it with methods so barbarous that he has made civilization sick with horror. One man's overwhelming personal ambition has crucified Europe, has trampled beneath his feet the sacred rights of the human race in which the Infinite Spirit has expressed Himself. In so doing he has "crucified the Son of God afresh." Napoleon, at the summit of his glory, erected in Paris a monument in which his whole career was portrayed. One night an unknown hand chalked upon the base of the monument the words: "Tyrant, if the blood which you have shed could be

gathered within this square, you might drink from it without stepping from your lofty pedestal." Napoleon died a brokenhearted exile in a lonely island. In the Wiertz Gallery at Brussels there is, or was, a painting representing Napoleon in Hades, surrounded by a multitude of widows, mothers, sisters, children, cursing him as the murderer of their loved ones, whose quivering bodies he had used only as stepping-stones by which he had climbed to power. It is a lurid conception of the mental hell of self-knowledge when "He comes and every eye shall see Him, and they also which pierced Him."

And yet, even in so dark a cloud as this war, "He cometh." "He," the personal pronoun by which we indicate the universally distributed individuality of the Infinite Mind. "He" is the symbol, the manifestation of the spirit of evolution slowly realizing the ideal, and the law of evolution is war. Under the cloud of even this monstrous crime against humanity "He cometh." One of the Advent hymns, using, of course, the language of literalism, expresses the mystic truth—

Hail to the Lord's Anointed,
Great David's greater Son!

Hail, in the time appointed,
His reign on earth begun !
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

That is precisely what Britons are laying down their lives to do. To break military oppression, to set free captives to wrong thinking, to establish equity in rule.

Evolution is slow, very slowly the eternally ideal evolves into the historically real.

This cloud, this war, is a crisis in evolution. "Behold, He cometh" in this cloud. His "coming" is perceptible already. An illumination of the moral sense of mankind is appearing. I believe we shall emerge from this war a stronger, better people than when we entered upon it. I believe the effect on the national character will be deep and far-reaching. We shall come out of this experience with our belief in God expanded, elevated, emancipated from limitations. There is already manifest a new realization of solidarity, a courageous bearing of sorrow, a breaking down of selfishness, a keen eagerness to bear the burdens of others. One writes to me, "How quickly

we have learnt to do without things and find one's comfort in giving, an attitude so changed and universal is one of the good effects of the present heartrending conditions." That is the spirit of the mystic Christ "coming" out of the war-cloud, and initiating a fresh stage in moral advance. I believe it will be the beginning of "His reign on earth." I believe that, moved by the horror of this war, the whole civilized world will insist upon some equitable international tribunal in which nations that disagree may implead one another and be judged by an international code of common authority. General Grant used to say, "The conscience of the world must ultimately become the governor of the politics as well as the religion of the world," and "the conscience of the world" is God Immanent, recognized. So, *sursum corda*: "lift up your hearts." Start mentally from the right premiss and you will understand the relation of God to this war. The right premiss is God is all, God is the perfect goodness, the perfect knowledge. Look for Him, expect Him in every cloud. All, in first causes, is from God. Therefore this war, entered into by Britain from noble motives, though "red in tooth

and claw" and torturing in its conditions, is a lower good, the soil in which good is planted, one of the dark clouds in which "He cometh" with the promise of a brighter world in which peace shall reign.

"EVEN SO COME, LORD JESUS."

WAR OUR FATHER'S BUSINESS

“ He manifested forth His glory ; and His disciples believed on Him.”—ST. JOHN ii. 11.

THE teaching of Epiphany is first Ethical, and secondly Doctrinal. The ethical keynote of Epiphany was sounded in last Sunday's Gospel in those words, “ Wist ye not that I must be about My Father's business ? ” The experience of the boy Jesus in the Temple illustrates the important truth that real self-recognition is recognition of individual relationship to Infinite Mind, and that the immediate symptom of this awakened spiritual consciousness is a new ideal of life, a restless desire to be “ about the Father's business,” and that “ the Father's business ” is manifesting God and serving humanity. In other words, it is suffering the Immanent Creative Spirit to realize Himself, and express Himself through us. This was the immediate effect, upon this God-inhabited Boy, of the first dawning of true self-recognition. All lesser

conditions and obligations faded into the background from the moment He realized, as apparently He did in the Temple, that His mission was to be the unique vehicle of the Infinite Originating Spirit. "How is it that ye sought Me?" He said to Joseph and Mary, "Wist ye not that I must be about My Father's business?" This consciousness of a new ideal for life, this desire to manifest God, is a test to all of dawning recognition of Divine Immanence. There are to us, feebler members of the divine family, many failures of course, much protest from the carnal nature, but, on the whole, life proceeds by another principle the moment you have grasped the fact that Infinite Spirit needs individual life-centres in which to realize Himself, and manifest Himself, and that of those human life-centres you are one. The most trivial actions of your daily life have a new significance, and become transfigured, under the realization, even when it is faint and hardly recognizable. The conduct of this unique, perfect embodiment of the Infinite Father-Spirit shows us that we can begin our manifestation of God in a comparatively minute sphere; that home-life, with its apparently trivial details, its sometimes purely

materialistic obligations, its numerous necessary self-restraints, is the first field of operations in which we can almost hourly, certainly daily, be "about our Father's business" in the sense of suffering God as Love to realize Himself and manifest Himself in our words and actions. We read that Jesus, immediately after this recognition of His mission, when His whole being must have been thrilling with a consciousness of His amazing oneness with God, "returned to Nazareth and was subject unto Joseph and Mary." A boy of twelve can be "about His Father's business," can manifest God, can radiate the qualities of the Originating Spirit, simply by being kind, obedient, pure, helpful, in his home. This is one of the marked advantages of the great Boy-Scout movement, the crowning obligation of which is to be kind and helpful to some one every day. But it is well for us all to remember, as pupils in the school of spiritual consciousness, that in mutual consideration between employer and employed, friend and friend, husband and wife, brother and sister, we can manifest the qualities of the divine Immanence and so be "about the Father's business." When you are overstrained and

nerves are on the rack, steady yourself by a moment's self-recollection before you give a reply to some tiresome questioner, and you will have manifested God effectually, and on the same lines that the Lord Jesus must have adopted in the home at Nazareth during all those years of His adolescence in the carpenter's shop.

It is obvious that great and courageous enterprises for the forcible resistance of tyranny and cruelty, at the risk of sacrifice, suffering, and possible death, are also often "the Father's business." I believe, without a shadow of doubt, that the part that Britain is taking in this hideous Armageddon is a clear example of being "about our Father's business." Divine Spirit has placed Himself under the limitations of humanity, and it is the clear duty of all who value honour, liberty, and brotherhood to "come to the help of the Lord against the mighty." Do you say that the Church should not favour carnal weapons? Well, what do we exactly mean when we pray for "the whole state of Christ's Church militant here on earth"? Of course it refers in its highest sense to the overcoming of evil with good, shaming and extinguishing a low material

standard by the simple might of goodness, by the consistent display of the standard of the Spirit, which is love, purity, self-sacrifice. But this does not exhaust the meaning of the words. They must surely include the surface interpretation on the material plane. The expression "the Church militant" implies the ideal, the climax, of the effect of the Immanence of God in humanity, and, without a shadow of doubt, one of the activities of the divine Immanence is that of functioning as the driving power behind evolution, and I cannot too often remind myself and others that the primal law of evolution, from the growth of a seed to the perfection of an individual, is war, bitter war, against opposing forces. Sometimes it is war, violent war, against your own lower self: you must fight if you would not perish; it is a struggle for your higher life. Paul said, "I keep under my body and bring it into subjection." A feeble translation. The Greek words are much stronger. "I buffet, I beat black and blue," is nearer to the original language. Sometimes it is war against fellow-men, who, with violence, cruelty and hatred, will strive to force upon European civilization a philosophy of life which

has, amongst themselves, destroyed all transcendental ideals and lowered and degraded the entire social and moral life of a nation capable of great and noble contributions to the world. In this case "My Father's business" is clearly to conquer the oppressors with their own weapons, to awaken them from their dream of world-conquest and world-empire and brute force, by so crippling the aggressive military party that it can never again raise its head, and this department of "the Father's business" can only be carried out at a vast cost in human lives and with an unspeakable amount of suffering. All criticism against this method of doing "the Father's business" is virtually silenced by that episode in the Lord's life when He, the absolutely perfect representative of the Immanence of God, took the law into His own sacred hands, and by His action scattered to the winds all the non-resistance and pacifist conclusions which the "peace-at-any-price" party have drawn from the Sermon on the Mount. Filled with indignation against those who ignored the sacredness of the House of God, He made a raid into the Temple at Jerusalem, overthrew the tables of the money changers, and,

with violence, scourged out of the Temple precincts those who were profaning His Father's house. Our Blessed Lord, by that act of violence, for which He was probably censured as turbulent and revolutionary, was giving expression to the strenuous nature of that law of evolution which is the driving power behind Britain and her Allies in this sanguinary and soul-harrowing war. It is well to realize that in this godly, self-sacrificing determination to save France, to restore Belgium, to fight to the death these unprecedented savages who with diabolical animosity are turning peaceful homes into dens of robbers and murderers, we are "about our Father's business." Are those expressions too strong? Believe me, they are not half strong enough. England is not yet awake to the magnitude of the peril threatening British homes if we were unsuccessful in this war. The report of the French Commission appointed to conduct an inquiry into the conduct of these barbarians in France has now been made public.

The Commission which has drawn up the Report is composed, like the Belgian Commission, of persons of position and repute. Of the four members, one is President of the Cour

des Comptes, one the former representative of France in Luxemburg, the third a Counsellor of State, and the fourth a Judge of the Court of Appeals. The evidence on which they base their findings is evidence on oath, and it has been supported wherever practicable by photographs. They insist that, wherever it has been possible, they have given the Germans the benefit of the doubt. They describe the widespread havoc and devastation which they saw, smiling villages destroyed, and busy towns laid in ruins. Pillage, arson, rape, and murder, the Report declares, are the usual practice of the enemy. The offences against women have been, it affirms, particularly horrible. They have been accompanied by "every imaginable refinement of cruelty and bestiality," and have been very frequent. It has been impossible to obtain proof in many more cases, owing to the natural reluctance of the unfortunate victims to give testimony. The Commissioners expressly state that in several instances where German officers could have saved women from outrage, they made no attempt to protect them. Inaction in crimes of this kind proves that pillage, arson, and murder form a regular part of the German system.

“A regular part of the German system.” Is it possible to make peace with a nation thus exhibiting all the worst characteristics of Paganism? Is it not clearly “our Father’s business” to drive them with “the scourge of cords” from France and Belgium, and keep them, at any cost of blood and treasure, from thus defiling our own beloved land?

Our Empire is at stake, and the preservation of our homes. If we fail, Britain will be destroyed, Europe will be enslaved under a tyranny which means the deification of all that is brutal and animal in human nature. May every English *man* offer his life for his country, and may every English *woman* use her powerful influence as a recruiting agent, and every mother offer her son that he may be “about his Father’s business.”

Every woman should read and consider well the “four questions to the women of England” which were published in *The Times*.

1. Women of England, you have read what the Germans have done in Belgium. Have you thought what they would do if they invaded England?

2. Do you realize that the safety of your

home and children *depends* on our getting more men NOW ?

3. Do you realize that the one word "Go" from *you* may send another man to fight for our King and Country ?

4. When the war is over and your husband or your son is asked, "What did you do in the great war?" is he to hang his head because *you* would not let him go ?

Women of England, do your duty ! Send your men *to-day* to join our glorious Army.

The danger is real and pressing, and may come upon us any day, if Britain does not vastly increase her fighting forces.

I must not pass over the doctrinal message of Epiphany. "He manifested forth His glory," we read in the Gospel for to-day. "Epiphany" means "manifestation." A flash of lightning is an Epiphany. Our Lord uses the analogy of Himself. A flash of lightning is the shining forth into visibility of a universally diffused atmospheric power, itself for ever invisible and undefinable. No man hath seen electricity at any time, the flash coming forth from the bosom of the mystery, that doth declare it. Jesus is the coming forth into visibility, on the plane of

the material, of the universally diffused personalness and moral qualities of the Infinite Mind, Itself for ever invisible and undefinable.

The Epiphany sign of changing water into wine at the marriage feast at Cana, which is the subject of this morning's Gospel, was the first demonstration given by our Lord that He was, for purposes of observation, the specialization of the Universal Immanent Spirit. I do not propose to analyse this much-discussed sign at Cana in Galilee. I accept it without doubt or evasion. I am quite prepared to allow that it could have been wrought by what is now called hypnotic suggestion. Hypnotic suggestion is now a recognized scientific fact, and it is probably the basis of many cases of physical healing. I have myself more than once witnessed precisely this phenomenon which was the sign at Cana. I have seen water consumed by one under hypnosis, to whom the suggestion had been made by the practitioner that it was wine, and with intoxicating effect.

Hypnosis is the result of a powerful suggestion made by the conscious mind of the practitioner to the sub-conscious formative force, called the solar plexus, within the organism of

another. Now Jesus was the embodiment of the Omnipotent Super-conscious Mind that made the worlds, He could therefore have easily performed this sign by suggestion to the sub-conscious minds of all who were present, had He desired to do so. I do not believe that He did. I believe that the transformation was effected by an exceptional exercise of the Creative energy of Almighty God, all the "fullness" of which was Incarnate in the Lord Jesus, and that it was intended to lead His disciples to recognize His identification with the Infinite Life, that "He and the Father were one." It took them long to realize it. Peter grasped it first. Thomas realized it after the resurrection, when he said to Jesus, "My Lord and my God." The whole Christian Church before the Council of Nicæa was losing it. Many in the present day who boast themselves of the elevation of their thought, wholly ignore it. Is it true to you? Do you recognize that there is no essential distinction between the Christ and the Infinite Spirit? The historic Christ is the display under a human limitation of the Infinite Spirit, and "he that hath seen Jesus hath seen the Father."

Realize God, the All-Spirit, if you can ; it is a glorious experience. Never doubt for one moment His government of the world and of the individual as the Divine Immanence. Trust Him with the puzzles and the problems around you in His gradual work of the evolution and development of the human race. If ever troubled by a vagueness, an overwhelming sense of *Immensity* that staggers your mind when striving to realize the Allness of God, then realize Jesus.

Epiphany assures you that the "personalness" of the illimitable Father-Spirit is embodied in Jesus. He is the Great Physician for weak souls. Come to the Father through Him. Find and love the Father in Him. He says, "I and the Father are one," and "I am with you always." It needs no mental strain to realize Jesus. Millions can bear witness to the truth in those words—

In the calm of sweet communion
 Let thy daily work be done.
 In the peace of soul outpouring,
 Care be banished, patience won.
 If earth with its enchantment
 Seek thy spirit to enthrall,
 Ere thou listen, ere thou answer,
 Turn to Jesus, tell Him all.

WAKE UP THE MIGHTY MEN

“ Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.”—JOEL iii. 9.

IT is absolutely essential that the pulpit should do its part in arousing the nation to the stern reality of the present crisis in the very existence of the British Empire. The words I have quoted are not a recruiting text so much as a conscription text, and to some form of compulsory military service we must come if voluntary recruiting slackens. The one vital question at this moment is the need of men. We must “ wake up the mighty men.” There are thousands of “ mighty men ” in Great Britain who, if they only could be made to realize the urgency of the crisis, would put themselves in training for the defence of their country. After Mons, when there was a general recognition of the vast forces against which we were engaged, men flocked to the Colours in such numbers that our military

machinery was unable to deal with them. Now that the first enthusiasm has subsided, though we are engaged in a life-and-death struggle, sufficient recruits are not forthcoming. The great mass of the latent power of the nation has not realized the multitude of Germans that are now being trained to take their place in the ranks. They have not grasped the severity of the menace, and the unswerving determination of the German Emperor to crush England. What does crushing England mean? There is positively a tendency in many quarters to minimize, if not actually to discredit, the appalling atrocities committed by the German barbarians in Belgium, with the full approval of their officers.

I ask every one to read, in "*The Times*" *History of the War*, the chapter on the "evidence of German atrocities." These statements are not the ravings of atrocity mongers; these are the deliberate conclusions of the best and most thoughtful men in the Kingdom of Belgium, judges accustomed to weigh evidence, professors with reputations for accuracy, legal and scientific experts, and their conclusions are based on sworn testimony by eye-witnesses. I make one quotation

only, but it is a sample. "In the village of Orsmael an aged man had his arm sliced in three longitudinal cuts; he was then hanged head downwards and burnt to death. Young girls were violated and little children outraged, and several inhabitants suffered mutilations too horrible to describe." Read the whole of that evidence and then learn what "crushing England" would mean.

Obviously not one in a hundred of those listening to me are eligible by sex, age, or physical fitness to enlist. I say these words in order that every one may be a persuasive amateur recruiting sergeant; that you may ask every man who sells you even a ribbon whether he has offered himself for his country's salvation; that you may enter your protest against the scandal of thousands of able-bodied men crowding to witness a football match while their brothers are dying in the trenches; that you may use your influence in encouraging the Government to adopt, and the nation to accept unmurmuringly, the principle of universal compulsory military training for the protection of England's women and children and homes if the voluntary system at present in use fails to supply the urgent

need of men. Then there is not a little of what I would call religious discouragement in the nation at this moment which all should help vigorously to counteract. There is a continuance of the absurd confusion between the ideal and the practical in human life.

Some writers in the Press contend that we are not Christians because we fight our fellow-men, and that we had better abandon the profession of Christianity and call ourselves patriots only. All who are on even the fringe of spiritual consciousness know well the ideal and long for it. The ideal is the general recognition of Divine Immanence which would make all wars to cease. That ideal is far from recognition, and to assume that an ideal is recognized when we know that it is not, is an act of utter folly in every relation of life. Would these preachers of Christian non-resistance suffer a burglar unchecked to rifle their houses without seeking the aid of the police, or allow a woman to be ill-treated in their presence without defending her with all their physical strength? The most convinced Christian must fight for truth, honour, and liberty, and in defence of weaker peoples; but a Christian will fight without hatred, or need-

less cruelty, or revenge, and with his mind lifted into communion with the Infinite Mind.

Then more than once recently I have had quoted to me the words in Zechariah iv. 6 : " Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," as a conclusive argument against fighting. " By My Spirit " ; but what do those words mean ? Are they to be used as an excuse for flinching from duty in a supreme national crisis, and leaving it to an external Divine Being to rectify the anomalies in His world ? We Britons are in no sense responsible for this hideous sin against humanity. As the Prime Minister said on August 6, " We are fighting, in the first place, to fulfil an honourable obligation. Secondly, we are fighting to vindicate the principle that small nationalities are not to be crushed by the arbitrary will of a strong and over-mastering power." To this we may add we are now fighting for self-preservation, for unless we crush, not Germans, but the military system of Germany, it means the complete downfall of the British Empire. Then consider ; you, whose spiritual eyes are open, consider ; what do the words " My Spirit " signify ? " Not by might, nor by power, but

by My Spirit." The words obviously mean that ultimate victory will not be by mere brute force, not by violent struggles originating from low selfish motives, not by the many millions of armed men fighting like a machine to satisfy the ambition of one who wishes to make himself Emperor of the world, and, to use his own words, "Admiral of the Atlantic." The words "by My Spirit" are the direct contradiction of Napoleon's saying that God was always on the side of the big battalions. "My Spirit" is the Divine power which lies behind the brave determination of a nation, less powerful numerically, to sacrifice itself in energy, money, life, for the protection of the weak, and the defence of liberty and truth. "By My Spirit." Think. God is Spirit. Spirit is the Creative Mind which has differentiated itself into the millions of specific visible forms. Spirit is an Infinite Unity; therefore the distinctions which obtain between one specific visible form and another, vast as they are, such as the distinction between a man and a microbe, or the distinction between ourselves and an Archangel, are distinctions of degree and not of kind, and behind all distinctions is a profound essential unity

which supports every form into which Spirit has expressed Itself according to its place in the cosmic order ; so, as God is Infinite, and there cannot be two Infinities, we are justified in saying : “ Elementally, God is all and all is God.”

Spirit is thinkable under two aspects, the universal and the particular ; as regards His Immanence as Cosmic Consciousness in the whole world of matter, and as regards His Self-expression in individual human beings. In the universal, the cosmic sense, Spirit is the originating and reproducing energy out of which all forms of existence emerge ; the ceaseless activity of the Divine Mind, expressing itself in, and sustaining, all forms of life, and working as the Spirit of evolution producing the highest physical ideal. The whole of this wonderful universe, earth and sky, and sun and stars, and mountains and rivers, and plants and animals, are expressions of Spirit. This diffused, universal aspect of Spirit is sometimes spoken of as Pantheism, but, Pantheism or not, it is peace to know that all is penetrated and ensphered by God. It is glorious to know that God is not an objective Despot to be appeased, but a Divine Presence

to be found and loved everywhere. To think of it in the solemn hush of a starlit night, is to be fortified with the consciousness that your own minute, almost microscopic, individuality, is enfolded in the irresistible purpose of Omnipotence. It freshens the conviction that the "Earth is the Lord's," to recognize Him as the stimulating force in all that tends to beautify and to brighten human life; to know that all that is noblest in art, all that is deepest and truest in poetry, literature, and science, is Divine Self-consciousness expressing Himself in diversity of manifestation. The suggestion that matter has no reality is scattered to the winds by this affirmation; matter is Divine, matter is an expression of spirit, and spirit is God.

Then Spirit, God, is the driving power in the evolution of the moral ideal, as well as the physical, slowly advancing to moral perfection, a humanity which is an expression of Himself. In this work of evolution of the moral ideal for the race Spirit uses physical power, material force, and intellectual gifts. Spirit, working for ultimate good, thus "shapes our ends, rough-hew them how we may." "Not by might, nor by power, but by

My Spirit, saith the Lord," clearly does not mean indolent quietism, leaving God to do for you what He desires to do through you ; it does mean that brute force alone will not prevail against far weaker physical force which is contending for the right, fighting against wrong, and sacrificing itself for the good of all humanity, for it is on those lines that Spirit is working.

Let me repeat the thesis which justifies the unprecedented sacrifices the nation is making in this sanguinary war. The war is a crisis in evolution, the evolution of a moral ideal. Evolution is a gradual process, and the law of its working is progressive victory over hostile environment. Goodness would have no significance in the conscious life of man without a contrast by which to recognize it, and a hostile opposite to overcome. Therefore the disorder, and the imperfection in the world, are not due to bad ruling from outside, but to the nature and the conditions of the slow, but ultimately irresistible, process of evolution from within. The contrast, the opposition, against which Spirit in evolution fights, arises from perverted human volition, deliberately using the power which is within

all for carnal and selfish purposes. It arises from man's unwillingness or inability to realize the truth which, when realized, will produce the ideal, namely, man's essential oneness with God, and with his fellow-man. Meanwhile, Divine evolution slowly, but irresistibly, progresses. Its purpose is to establish justice, equity, equal rights, and human liberty; and in carrying out this purpose it is confronted with the direct contradiction of these desirable benefits, and it fights against the contradiction, using the material force and physical power of right-minded men and nations. It will come from time to time into sharp collision with a hostile environment of grasping tyranny and unbounded ambition, and against that environment war must be waged, and the heroes, who, with no personal bitterness, take the lives of others, and lay down their own lives, in fighting against wrong, are, in the inwardness of things, instruments of the self-evolving World-Soul, Who is "above all, and through all, and in all," and Whom we address as "Our Father, which art in heaven." Recognizing the words "by My Spirit" as meaning the purpose of the Spirit in evolution, we may be absolutely certain of the temporary

character of that resistance to the evolution of good that we call evil. We may rest in the assurance that war is, in our present state, the travail pain of the birth of a nobler life for the race, one of the conditions of the emergence of the true life of humanity, which, when realized, and experienced, will enable us to look back upon this time of anguish and say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

For this reason we apply to England those words of the prophet Joel: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." They are wanted to fight the battle of the Lord against wrong. You can't, to use Kipling's expression, "Kill the Kaiser with your mouth," you can't conquer the Germans by abusing them, you must fight them. I believe this serious and painful task is committed to us by the Spirit, and when you consider the enormous numerical superiority of the enemy against whom we have been fighting, we may fairly claim the inspired utterance, "Not by might, nor by power, but by My Spirit, saith the Lord." We have always been vastly

outnumbered, but invariably have we inflicted upon the enemy far greater losses than our own.

Now whatever truth there may be in the historic signal, "England expects every man to do his duty," it sounds through the length and breadth of England to-day. Amongst the recorded dying utterance of great men, there is nothing nobler than Nelson's last words, "Hardy, I know I am dying; thank God I have done my duty." Thousands of our brave brothers, upholding the best traditions of the British Army, who have given their lives for the cause of truth and right, pass into the other world, if not with those actual words upon their lips, most certainly with that credential before their God. That was a striking letter from a captain in the Rifle Brigade, received after his death. "Let us act," he wrote, "as one great British unit, united and fearless. Some will live, and many will die. It is better far to go out with honour than survive with shame." We sorrow for their departure, but we dare not grudge them their glorious reception in the higher sphere of being, where there is no more pain, and where all tears are wiped from their eyes.

It is significant of a higher conception of the incident called death that the published list of those who have given their lives is now always prefaced with the heading "The Roll of Honour."

The personal lesson of this true conception of God which, while loyally and lovingly adores Him as Father, recognizes Him not only as Transcendent, but also as the Spirit of evolution, and the inmost uplifting life in all things, is profoundly solemn, and it ought to be intensely practical. As He is immanent in these struggles of race development, He is assuredly immanent in the individual man. To that great discovery, when once it is made, we must render watchful, prayerful culture. Individual human perfection, which is sometimes spoken of as salvation, is not a judicial decision from a "great white throne" in the distant future, or a divine contrivance depending upon our accepting and appropriating vicarious achievements. It is the result of the normal and progressive unfolding of the potentiality of our ideal humanity, "not by might, nor by power, but by His Spirit." From conscious co-operation with this Spirit will emerge the perfected character which is

the purpose of God for each one, as the gorgeous butterfly emerges from the caterpillar and the chrysalis. Great is the responsibility and happiness of knowing this intimate relationship between God and yourself. The Christian revelation is God for us, God with us, God in us, "the Kingdom of heaven within you." Great also is the consolation of knowing that this union between God and man, though long unrecognized, is indissoluble. In that fact lies the basis for optimism and assurance amidst the struggles and sorrows of this passing school time. The fact that we are, is irrefragable proof that God, the Father-Spirit, has concerning us a purpose from all Eternity; and though we are often puzzled, and temporarily depressed, this certainty is the silver lining to the darkest cloud of human life.

This world-wide and most terrible war is a dark cloud, but the nation is being elevated and purified by the severity of the trial. All, from the Throne to the cottage, have shown resignation, fortitude, and unselfishness. One bereaved mother writes: "Yes, it is hard, but the sorrow of so many other mothers ought to keep one from complaining." That atti-

tude is a direct fruit of the Spirit. This climax in the evolution of the Immanent Infinite Spirit, fighting its way to the ideal, is working for good by raising the standard of seriousness in the nation's life, and awakening characteristics often stifled by self-indulgence in an atmosphere of indolent peace. Without, therefore, the slightest compromise of my Christian ideal, I unhesitatingly appeal to the manhood of the nation to increase our military strength, and so hasten the hour of victory.

In spite of the boast of the German Emperor that he would found "a new Roman-German Empire and would rule the world," we shall conquer, though it will cost us dear. There will be no reprisals after the pattern of the Germans in Belgium ; we have no quarrel with the German people, we are sorry for them, and we, whom they hate so bitterly, will teach them that we know the meaning of the apostolic command "Overcome evil with good." But first we must conquer them and obliterate their abominable system of military despotism, and this we shall do as, instruments of the evolving Spirit for—

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Right is right, since God is God,
And right the day must win.
To doubt would be disloyalty,
To falter would be sin.

GOD'S WILL

"Thy Will be done."—MATT. vi. 10.

SOME seem to think that the petition, "Thy Will be done," ought to be understood as implying an unresisting and passive attitude in times of great crisis, and that in perfect trust we should allow all events to take their course and leave the issue to God. For yourself individually, if others were not concerned whom your energy might protect from grievous wrong, and if the question of honour did not come into it, doubtless the attitude of un murmuring endurance is Christ-like, and a fellowship with Him Who "when He suffered threatened not, when He was reviled, reviled not again." But it is not the highest attitude on the part of those who understand that the Infinite Spirit has, by creation, placed Himself under limitations, and works out His purposes through the co-operation of man. The words "the Will of

God " have two distinct and separate meanings which must not be confounded with each other. There is the Will of God as the unconditioned undifferentiated Infinite Spirit, antecedent to, and transcending, all phenomena; as St. Paul puts it "above all"; and there is the Will of God conditioned, differentiated, under limitations, immanent in human beings, as St. Paul puts it, "in you all." In the first meaning, which might be called the "Deistic" meaning, "Thy Will be done" is the expression of perfect acquiescence in the Divine over-rule, including the conditions in which we find ourselves in this sphere of education. In the second meaning, which might be called the "Cosmic" meaning, "Thy Will be done" implies active co-operation in doing it, working with the evolving purpose of the Creative Spirit immanent in the universe, and facing bravely the contradictions and struggles against opposition, which are the essential conditions of the law of evolution working towards an ultimate perfection for all.

Consider "Thy Will be done" on the Deistic plane first. See how far that noble attitude of submission is ours. What is the Will of

God? ¹ Human thought has always conceived an irresistible Will behind phenomena, an omnipotent Fate, the mysteries of whose being were impenetrable. The Greeks personified the conception as Moira, from *moros*, a lot. In Greek mythology the conception was a near approach to a vague monotheism, for it predicated an over-ruling Unity, of an undefined kind, controlling even the Olympian deities. The Latins entertained the same conception under the name of Fatum, a word which has the significance of something uttered or spoken, a decree or ordinance against which the desires of the gods, or the determinations of men, were equally powerless. In later mythology these conceptions, both in Greece and Rome, were more definitely objectified. In Rome they were the *Parcæ*, the Fates; in Greece the gods themselves were subject to the three daughters of the night: Clotho, the spinner of the thread of life; Lachesis, who determined the lot in life of each one; and Atropos, the inevitable. Clotho was represented with a spindle,

¹ Cf. my sermons on the Paternoster, freely quoted here. Volume, *Sanctification by the Truth*. Elliot Stock, 7, Paternoster Row.

Lachesis pointing with a staff to the horoscope of man on a globe, and Atropos with either a sun-dial, or an instrument with which to cut the thread of life.

These dim anticipations of the omnipotent Will were gradually spiritualized as the fullness of time for the Christian revelation approached. Sophocles and Plato came very near the truth with their conception of an irresistible purpose governing the apparently accidental phenomena of life. Then came the Christian revelation; and the Christian revelation interpreted and gave shape to the vague thoughts of an expiring Paganism. The Lord Jesus unfolded and manifested the moral qualities of the Infinite Mind. He defined the nature of God as Spirit, the name of God as Love, the relation of God to man as Paternal. He declared that man had but one Father, whatever the accident of his earthly birth. He told us that we were spirits thought-begotten by the Father Spirit, for awhile incarnated that we might be educated for a higher sphere. He assured us that the only Fatalism is the "shall" of God when He says, "Ye shall be perfect"; the only predestination, the predestination to conformity to the image of

the Ideal Man ; the only submission, a tranquil trust in responsible Fatherhood. Thus He transfigured Fatalism into Filialism ; He substituted trust in Fatherhood for belief in an omnipotent totality of forces. Fatalism had its uses, and was capable of producing a splendid disregard of danger and death. Filialism was infinitely higher, as implying intelligent confidence in the purpose and power of an Infinite Creative Mind. So Jesus, the Incarnate Word, took humanity by the hand, bid it mentally abstract itself from second causes, and gaze into the Infinite and say, " Our Father, Thy Will be done."

And yet many who use the Lord's Prayer are practically Fatalists still. The human mind has ever a tendency to revert to the rudimentary. In Mohammedanism, which in all probability was a divinely prompted reaction from the gross tritheistic conceptions which prevailed in the Christian Church at the time of Mohammed, Allah, though conceived as a personal God, virtually became an inexorable law annihilating every lower law and every movement of human volition. And, in spite of the teaching of the Christ, the old leaven of Fatalism worked in the Christian

conceptions of Augustine and of Calvin, and pervaded the philosophic conceptions of Leibnitz and other necessitarians; and Milton speaks of the problem as insoluble, for he makes the best of his fallen angels exercise their minds fruitlessly on the controversy—

Others, apart, sat on a hill retired,
In thoughts more elevate, and reasoned high
Of Providence, foreknowledge, will, and fate :
Fixed fate, free-will, foreknowledge absolute,
And found no end in wandering mazes lost.

If we would really rest in the Deistic conception of the Will of God, we must be clear as to where we mentally stand with regard to these problems that Milton's fallen angels could not solve—"Fixed fate, free-will, foreknowledge absolute," when we daily pray "Thy Will be done."

In the first place, under the omnipotent purpose of the Infinite Mind, have we got a will?

What is the human will? There is no exhaustive definition of the human will. Though there is hardly a great thinker from Descartes to Lotze who has not attempted a solution of the psychology of will, there is no consensus of opinion. We must have some

kind of will, or the words addressed to God, "Thy Will be done," would be meaningless. They imply that there is some resisting will in ourselves capable of opposing and delaying the Divine Will; some volition that is executive when, after a struggle and a self-conquest, we say, as the Perfect Elder Brother said in Gethsemane, "Not My will, but Thine be done." Without some kind of will we could not become moral beings. We humans are Divine Spirit differentiated into separate self-conscious entities, each incarnated in a body evolved by a prolonged natural process from the life-germ in the amoeba for a glorious purpose, purposed before the world was, namely, that we might return to God consciously—and to come to God consciously implies a will. Look back over your own life. Unless you are a very abnormal person you will perceive two prominent elements in your education, both of which imply a will of some kind. The Perfect Son was exposed to both of them. The one is suffering, the other is temptation.

The one, suffering, which ought to be both educative and remedial, touches the question of your will only in so far as it demands sub-

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mission: "It is the Lord, let Him do as seemeth Him good"; "I became dumb and opened not my mouth, for it was Thy doing"; "If this cup cannot pass from Me except I drink it, Thy Will be done." No one can have ministered much amongst the suffering without being familiar with this reverent submission. Occasionally, in highly spiritual souls, it rises far above the words of the hymn—

If Thou shouldst call me to resign
What most I prize, it ne'er was mine.
I only yield Thee what is thine.
Thy Will be done.

It becomes an intelligent recognition of union with God and a perfect satisfaction with the Divine order, and then "Thy Will be done" lifts all conditions to the highest plane, transfiguring sadness into gain and joy, as when Dr. Arnold, dying of angina pectoris, cried out, "Thank God for pain."

The other element in human education, namely, temptation, would have no purpose at all unless it appealed directly to the human will. Temptation is a momentum in the direction of the lower nature, and by using the will to resist it man gains in spiritual

strength and becomes a moral being. Obviously, this momentum implies a power of choice between alternatives, and this power of choice is, I believe, the sum total of the human will. Obviously a power of choice does not amount to a real will, for to be able to choose implies imperfection and only partial knowledge. Perfect knowledge has no choice. If two cups are before me, one poisoned and one harmless, one of which I must drink, without the knowledge which of the two is poisonous, I have in that sense a will, a perilous faculty of choice ; if I know, I have no choice. Perfect knowledge obliterates choice ; the truth makes free by exterminating choice. God, for example, has no choice between alternatives ; He can only will right and truth. When human nature is atoned, man will similarly have no choice ; therefore, increasing in the knowledge of God will be decreasing in the faculty of choice.

It is well to realize this, because the crowning sophistry of those who adhere to the blasphemy of the endlessness of evil is that it is the result of a self-determining human will everlastingly rebellious. That theory logically cancels omnipotence and abolishes God, The

“ Will of God is our sanctification ” ; “ God our Saviour *will* (θέλει) have all men to be saved.” Can anything be conceived more absurd than that the Omnipotent can will anything impossible of accomplishment ? If man possesses a will, in the sense that he can stiffen himself into everlasting impenitence, then God does not possess a will.

This does not militate against man’s responsibility. On the contrary, it accentuates and illuminates it.

Responsibility is ability to respond. To what ? To the promptings of the often unrecognized Mystic Christ within Who sits in judgment upon tendency. All judgment is committed to the Son ; that is, to the hidden Divine Sonship within. We are dual, we have two sets of tendencies, both hereditary, one from the All-Father, the other from the human father. When these are in opposition upon some moral question the human will chooses between them. According to our choice our characters are formed. Each time our will puts itself on the side of the pure and the good, it becomes easier and easier to do the right ; at last it becomes the normal condition, and the Will of God is done in our

outer nature as it is always done in the heaven of our inmost. Then we may say that we have a free will, for the Mystic Christ within us has made us free to serve the highest without choice or effort ; and " if the Son of God shall make you free, then shall you be free indeed."

The same sequence obtains in the reverse process. If I reject the higher tendency its promptings become gradually fainter, until at last my choice of the lower standard becomes my normal condition, and I become free, free from the suggestions of the Christ within, to serve the lowest without distress or remorse. And then ? The education of this life is wasted, but the resources of Omnipotence are not exhausted. They were not exhausted in the case of Dives. God has many schools, and there remains the irrefragable prophecy, " Thy people shall be willing in the day of Thy power."

The conclusion which I draw from the interpretation of the words " Thy Will be done " on the Deistic plane is as follows :—

(1) The Will of God is the predestination of God embedded in my nature ; and the part and duty of the measure of will I possess

is to co-operate with that predestination and evolve what is involved in myself.

(2) The sphere of my nature in which the momentum of temptation is applied to stimulate this evolution is the mind; for "out of the heart proceed evil thoughts," etc.; in other words, desire is prompted by imagination.

(3) Therefore, I must watch those tendencies within me that produce desire, and when my higher nature condemns them I must, by forceful effort, change my thinking so that action may be unborn. "Whatsoever things are true, holy, pure," and so on, I must "think on these things."

(4) I have the right to appeal in every emergency to the Mystic Christ within me, the Kingdom of Heaven within me, and pray: "May Thy Will, O God, be done in this outer nature of mine, this carnal self, as I know it is always done in the mystic heaven of my inmost; for I know that my real ego, my true life, is 'hid with Christ in God.'"

Now upon what may be called the Cosmic meaning of the words "Thy Will be done," which is God's Will in evolution, as distinct from God's purpose in creation, active co-operation with the ceaseless activity of the

Immanent Spirit of the universe is required. The noblest realization of the words from this plane of thought is energy, not submission. The more clearly you realize that you are a vehicle for the self-realization of God, the more unweariedly will you labour in working out higher and more ideal conditions for humanity. If ever the saying is true, "*laborare est orare*," it is in transmuting the words "Thy will be done" into activity. On this plane of thought you will not mentally separate God and Will, any more than you would mentally separate God and Love. God Immanent does not perform the mental act of willing; He is Will. When you say, "God wills," it is another form of saying "God is," for God Immanent is the ceaseless self-conscious evolving stream of tendency for good, slowly crushing its way through opposition. From this plane of thought, God is the universally diffused, conscious, driving power behind evolution, and the uplifting life in all that is. His self-definition given to Moses in the bush is, "I am." In the Hebrew Kabbala it is "Ain Suph," the endless, the boundless. That is, He is the totality of Being behind universal life. This

is scientific as well as philosophical, because motion is the cause of causes in nature, and force is the cause of motion, and pressure is the cause of force ; and the greatest physiologists (W. B. Carpenter, Agassiz, Herschel, Richter, Newton, Sir William Hamilton) hold that behind the pressure that produces the motions of the universe is Will, and Will is God.

“Thy will be done,” then, in this cosmic sense, is far more than a submissive attitude under affliction. It is active co-operation with every movement of the divine Immanence that tends to the betterment of the race. It is throwing yourself, your means, your services, your mental energy, even your life, into every organized effort to sweep away abuses and to remedy injustice. It is, in fact, to offer yourself as a vehicle to that Divine Spirit of evolution which is working out, often through sanguinary struggles, an ultimate unity of life and perfection for all.

The gradual working of the Cosmic Mind, in the evolution of the human race towards this ultimate perfection, comes at times into direct conflict with monstrous ambitions like those of the leaders of the German Military

Autocracy, and the nation that unsheathes its sword, at great sacrifice to itself, to defend the innocent from oppression, is engaged in a righteous war and doing the Will of God. God's Will, as Cosmic Mind evolving a purpose of perfection for the race, is all that is good, and they who co-operate in that evolution are "coming to the help of the Lord against the mighty," and making His Will executive.

Every unprejudiced mind reading the official "White Book" recording the incidents antecedent to this war, and the unwearied efforts of Sir Edward Grey to maintain peace with honour, will be convinced of two things: First, that England would have been sinning against God and eternally disgraced if she had abandoned France. Secondly, that the real objective of the utterly unprincipled initiators of this war is the destruction of the British Empire. If once the German Armies were allowed to crush France, England could not preserve the independence of Holland, Belgium, and Luxemburg, and Germany would annex French territory up to Dunkirk, Calais and Havre; compel Holland and Belgium to cede to her their colonies; establish herself within striking distance of Australia

and New Zealand; threaten the safety of our trade routes on every sea; and ultimately invade England itself.

Can any thoughtful person doubt for a single moment that in resisting this iniquitous aggression, at any cost in blood and treasure and tears, England is fighting Antichrist and co-operating with the Divine Spirit of evolution, and that we may pray with perfect understanding and a clear conscience, whilst engaging in deadly strife—

“THY WILL BE DONE.”

Now victory to our England,
And where'er she lifts her hand
In freedom's fight, to rescue right,
God bless our dear old land.

A FIGHT TO A FINISH

“ Whatsoever thy hand findeth to do, do it with thy might.”—ECCLES. ix. 10.

ESPECIALLY when that hand is clean, and when the work “ found to do ” is clearly commissioned from God for the extirpation of outrageous tyranny and the liberty of the human race.

In *The Times* in the month of September, there was a leading article which every Briton should lay to heart. I quote a few extracts, because they emphasize the point I wish to make clear.

The Times says: “ Should the Allies be fortunate enough to drive the German Armies back to the Rhine, which is still a long way off, we may be sure that hints of a desire for peace will soon be heard from Berlin. We may be equally sure that many of the people in this country who for ten years misled the British nation about German aims will raise the same cry. We may be absolutely certain

that if we were to yield to it, we should have to fight this war over again on a far less favourable basis within five years. We have had a century of comparative peace and unexampled prosperity because our forefathers removed a menace from Europe without permanent injury to the immortal French nation. We and our Allies owe it to those who will come after us to dispel for ever the menace of Prussian militarism which has so long hung like a black cloud over the Western world. We shall only do it by carrying our victorious arms, at whatever cost, into the heart of the enemy's Empire. There are those who reproach us for expressing a desire to exact retribution. They seem to think that the Allies propose to seek vengeance in Germany by outraging women, slaughtering innocent civilians, maiming wounded foes, destroying helpless cities, and repeating all the crimes which have marked the march of the Germans through Belgium and Northern France. Those who make these unwarrantable suggestions offer the gravest insult to our Army and Navy, to our nation, to our overseas kinsmen, and to our brave and generous Allies. We seek a nobler and a milder vengeance. Just as we

would scorn to copy German disregard to treaties and the laws of nations, or to reproduce the world-wide network of German spies and lies, so we would blush to emulate the German cult of gross barbarity. The Allies will go to Berlin to settle accounts, and not to lay waste the Fatherland. They have to say to the German people, 'This worship of war must cease, and the sword you have forged must be broken.' Not until the horsemen of the gathering nations ride down Unter den Linden will the German people realize fully that their mad dreams of world-domination are shattered for ever. The friends of Germany, and all who talk of a lasting peace, ought to be the first to speed the Allies on their way to Berlin. Not until the capital is reached will the sword be struck from Germany's hands."

There is no doubt that if our arms continue to be successful, the awful strain of this war will lead to an outcry for premature peace. I desire, therefore, to emphasize these words in *The Times*: "We may be absolutely certain that if we were to yield to any cry for peace we should have to fight this war over again on a far less favourable basis within

five years." Therefore I say to Britain and to her Allies, and I say it in full trust in God, "Whatsoever thy hand findeth to do," in this deadly strife against German militarism, "do it with thy might."

Then comes the question which is so constantly brought to me, and which will be strongly urged by the advocates of premature peace: Did not our Lord bid us to forgive until seventy times seven? He did, and He spoke a very powerful parable to enforce it, called "the parable of the unmerciful servant." Refresh your memory of that striking parable: it has a surface interpretation full of consolation, and calculated to cleanse our minds from hate, but it has also a deeper interpretation exactly endorsing the words in *The Times* article.

From the standpoint of the traditional Deistic conception of God, with our inherited theological idea of the unutterable corruption of man, born, the Augustinian theology tells us, into the world an object of repulsion to God; conscious that we are being built into moral beings by exposure to temptation while we are hereditarily filled with carnal instincts, it is fascinating to be met with the revelation

of a Divine love that knows no bounds, that will forgive us not seven times, but seventy times seven, that ignores all conditions and transcends unspeakably all human conceptions of forgiveness. As Adelaide Procter expresses it—

Kind hearts are here, but yet the tenderest one
Has limits to its mercy. God has none.
And man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet
And pleads with thee to take it. Only Heaven
Means "crowned," not "vanquished," when it says
"forgiven."

True, there is one condition, or rather there must be an attitude. The forgiven man must live in the attitude and spirit of forgiveness, simply because the forgiving spirit alone can realize the blessing of forgiveness. Our Lord knew that a man bearing a bitter grudge was standing in the lower self and not in the higher, and that he could not assimilate God's forgiveness till he had paid the debt of love he owed to God and man, therefore He bid us forgive others if we would realize our own forgiveness, and this must be our spiritual attitude towards Germany.

But there is another interpretation of this parable which distinctly justifies the determination to make no peace with a criminal nation until it has been deprived of the power of ever repeating its outrageous assault upon the freedom and independence of other peoples.

To consider our Lord's parable on this plane of thought is to recognize that its obvious conclusion is that premature forgiveness, under the emotion of compassion, is not only a practical failure, but a fatal obstacle to the formation of character by the removal of the legitimate consequences of actions, which consequences are the educators of man. Such a forgiveness always has to be revoked, and often, as in the parable, at heavy cost to the offender. To understand the parable, the mind must have risen above the conventional conception that sin affronts the Father-Spirit of the Universe, and that, when pleaded with, He lays aside His displeasure, ceases to be affronted, and forgives in the sense of removing consequences and penalties. There can be no such action as what we human beings understand between ourselves as "forgiveness" from God to man, for two reasons. First, because such an attitude as unforgive-

ness on the part of Infinite Immanent Spirit is inconceivable when we understand the true relation between Divine and human; and, secondly, because the great heartsores of humanity are not to be cured by being forgiven. You cannot cure a broken limb by forgiving it. Sin is the result of unregulated desire; desire is that quality in man which wars against the Christ within him. And to suffer man to sin, and by forgiveness to shield him from the consequences of sin, would be to interpose a fatal obstacle to his education.

Consider these two assertions. First, "the thoughts of men widening with the process of the suns" have entered upon a reaction from the Rationalistic Deism, which interposed an immeasurable chasm between the Creator and the creature, banishing Him practically from all contact with humanity. "God is Spirit," Infinite Immanent Spirit. His life, His love, pulses through all that is. He is in all, through all, and yet above all. All visible things are vehicles of His immanence and His realization of Himself. Of these expressions, the highest, on this planet, is man: "In Him we live and move and have our being." That this Infinite Immanent

Spirit may be to the human mind a realizable object of religious homage, that we may be saved from sublimating God away into an abstraction, He has specifically incarnated His qualities that appertain to what we call personality in the Lord Jesus, and He assures us that the same Divine Spirit which was manifested in full-orbed perfection in Him is also germinally immanent in us, and that we may form of it, both within us and external to us, a Paternal conception, and speak of it as our Father. "The Father in Me" is how He spoke of it Himself. Now, to imagine this Infinite, indwelling, all-surrounding Love-Spirit to be capable of being affronted is as irrational as to speak of your breath being angry with you, or the atmosphere taking offence. Forgiveness, from the spiritual point of view, is not the good-natured oblivion of an omnipotent creditor to the Infinite indebtedness of a helpless, human debtor. Forgiveness is the recognition on the part of the indwelling Spirit of an awakened and self-accusing conscience in His human vehicle, and the coming into activity of a healthier, purer impulse, which, by the steady, continuous conquest of the lower life by the higher, builds

up character and forms the Christ life within.

Secondly, as to forgiveness from the superficial human point of view proving to be practically a failure. It is as though our Lord had said: "I desire that you should be unselfish, ready to restore an offender until seventy times seven, not self-assertive and not vindictive; that you will learn from the obvious surface-teaching of My parable. But if you penetrate deeper you will also learn that wholesale wiping-out of a legitimate obligation, under the impulse of compassion, is injurious, and calculated to intensify your brother's fault."

He draws a picture: The Kingdom of Heaven, the paramount power, is like a man who would take account of his servants. One cannot pay; it is assumed that there has been extravagance, dishonesty, at any rate, wrongdoing. The delinquent is confronted with the overwhelming force of the paramount power; he pleads for mercy, he offers terms of peace, he is fully, frankly forgiven, his position is restored to him. But does it do him good? Does it touch his character? No, it is a failure—a gross, conspicuous, lamentable failure; he is hardened in his evil courses.

The covetousness and selfishness, to have smarted under the consequences of which would have educated him, are stereotyped and intensified. He is a worse man than he was before. The result is that it becomes necessary that there should be a deliberate reversal of the peace prematurely made. Now he must pass through the crucial fiery ordeal, through which alone the old nature can be made to die to sin and rise again to righteousness.

The application to the national position which we are pledged to attain, or perish in the attempt, is obvious. It is expressed in that recent powerful utterance of Maurice Maeterlink headed "Never again." The motto of the Allies must be "Never again." What God has placed in our hand to do we must "do with all our might"; we must make the delinquent pay all that is due, especially to Belgium, and we must extirpate the disease of militarism at whatever cost in lives and treasure to ourselves. The German nation has taught the whole world that a people may be civilized in the ordinary material sense of the term for a thousand years and be at heart utter barbarians. No primitive race of savages

was ever guilty of the bestial cruelties perpetrated by Germans in this war, at the command of the modern Attila. It positively seems as if that vast military Empire, with its boast of superiority and culture, exists for the plain purpose of exhibiting to the whole world the utter worthlessness of a material civilization based upon brute force, and no peace must be made with it until it is crushed. In the words with which the King of England prorogued Parliament, "we shall not lay down our arms till our purpose has been fully achieved." Let us remember this when the sentimental cry for peace, which has already begun, becomes acute.

So much for the international application, but it is well to remember that this interpretation of the parable has a cogent individual application. It is easy to rail at the Kaiser from the pulpit or an armchair, and to forget that we ourselves are also liable to misunderstand our relation to the Infinite Immanent Spirit. If any man is resisting the protest of the Christ within him and is cleaving to some soul-pollution under the delusion that a merciful paramount power will make easy terms concerning it at the Day of Judgment,

the parable hits him as hard as it hits the German Kaiser. Let no man continue living to the lower self under the immoral mockery of repeated absolutions, which, without touching character, only persuade the lower self that it need not be alarmed, for God is no longer affronted. "Whatsoever a man soweth that he must reap," here or hereafter. The Parent-Spirit who caused us to be, that we might be vehicles for His Self-realization, has an eternal purpose concerning each one of us, which is our ultimate, absolute perfection, to be effected by the conquest of the lower life by the higher. This is God's arrangement, not ours, and it is futile to criticize it, for the Omniscient Creative Spirit can never make a mistake. The truth is illustrated by Browning in "The Ring and the Book." The goldsmith would make a ring of gold; the pure metal is too hard to be fashioned into the required form. The workman makes an amalgam of gold and mercury, forms the ring, dissipates the mercury by heat, and the jewel is perfect. Such an amalgam are we, pure gold in essence, with the lower metal incorporated, with, however, the power to be a co-worker with the Mighty Artificer in effect-

ing the perfection He has purposed. If we oppose a continual personal resistance to His inward suggestions, the question of forgiveness does not come into it. The jewel has to be made, and this parable teaches that no alternative remains but the last great act of grace, called in the Gospel Gehenna, where, by God's chemistry, the alloy is melted out and corruption is made to inherit incorruption. That is "being delivered to the tormentor till we pay all that is due from us," and the tormentor will be our own awakened self-knowledge, and in the torment of that self-knowledge the flesh will be extirpated.

So the appeal of this parable is not only the justification of the continuance to the end of this deadly war, it is also personal; it is "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." If I am wilfully living below my ideal, indulgent to my lower self, infirm of purpose, irresolute in action, the message of this parable is: "Do not look forward to an easy forgiveness at the moment of your death, which will be your Day of Judgment. Awake now and rise upon "the stepping-stone of your dead self to higher things." Shake off the moral

deterioration of habitual satisfaction with a lower standard. Believe that "the Kingdom of Heaven is within you," that "the mind of Christ" is within you. Throw your will into the discovery of this fact, and the "Christ will shine upon you," the mystic Christ will glow within you, the power of the Kingdom of Heaven within you will assert itself. Use your will in forcing your conscious mind to appropriate personally our Lord's declaration of identity with you, and the whole race, in His words: "I in them, and Thou in Me, that they also may be made perfect."

To attain this mental attitude of realized oneness with the All-spirit is not the work of a day, but of a life, and in our determined effort to realize and claim our true relation to the Infinite Spirit we may well adopt the motto in Ecclesiastes—

"Whatsoever thy hand findeth to do, do it with thy might."

QUIT YOURSELVES LIKE MEN, AND FIGHT

“ Young man, I say unto thee, Arise.”—

ST. LUKE vii. 14.

THE incident of the raising of the widow's son at Nain, recorded in the Gospel for the sixteenth Sunday after Trinity, suggests to awakened spiritual consciousness four fundamental considerations—

(1) That Infinite Mind is the origin and essence of life.

(2) That Infinite Mind keenly enters into our human sorrows.

(3) That Infinite Mind is the guarantee of personal immortality.

(4) That Infinite Mind, working as the spirit of evolution, under the self-imposed limitation of humanity, demands the co-operation of the hearts and hands and brains of brave men “ to come to the help of the Lord against the mighty ” in conquering the opposition met

by evolution in perfecting the human race.

Briefly consider these four statements.

(1) The first is purely metaphysical. Infinite Mind is the origin and essence of life. The Lord Jesus who worked this miracle was the Individualization of Infinite Mind, God's self-utterance in phenomena, the descent of the Logos into matter. Therefore His voice was the voice of "the Father within Him." When, therefore, He called back the spirit of the widow's son at Nain, and commanded it to re-animate the flesh body from which it had escaped, it was Infinite Mind Incarnate exercising His authority as the author and sustainer of life, and the first inference is the distinction obviously suggested between one degree of livingness and another, between spirit-life, and the material life which we share with the animal, the vegetable, and probably with the mineral, for scientifically no line can be drawn between living and not-living matter. In this case material life, life in its lower degree, was extinct. Real life, though invisible, had undergone no change.

This distinction on the metaphysical plane should be remembered when we are told that certain physical investigators have succeeded

in chemically producing life in the laboratory. What life do they think they have produced? We doubt, but do not dispute, the bare possibility of producing some rudimentary germs of vegetable life, which in the course of several millions of years might evolve into the physical framework of an atomic human body. But that is not life in its highest degree. Life, real life, is not material life, that is the shell and shadow of real life. I do not believe that it is actually possible to originate these rudimentary germs of vegetable life in the laboratory, simply because you cannot sterilize the test tubes by any amount of heat, and therefore you cannot prove that these germs were not there in spite of sterilization. Heat does not sterilize real life. Imagine the intense heat of this planet when first whirled off the central sun as blazing gas, and yet germinal life was there. Without some originating movement independent of chemical test, the slowly cooling, fiery mass could never have evolved the wondrous variety of life on the planet. What then is Life? Whence then is Life? Beyond the last conceivable subdivision of matter, behind the last imaginable disk of protoplasm, what is there?

Spiritual consciousness intuitively recognizes Infinite Mind, the Primary originating Source, "of whom and through whom and to whom are all things," the immaterial power capable of building up a material universe by an orderly sequence of evolution. This, then, is the definition of Life. Life—in its highest degree of livingness the strongest, and in its lowest degree of livingness the weakest, power in the universe—Life is Infinite Mind thinking itself into phenomena, on different scales of livingness, and pulsing through organisms. God had nothing to make worlds out of except Himself. Life is a radiation, a distribution, of the transcendental Substance called God. So far as the lower degree of life is considered, in the cosmic creation, we men can foster it, or abuse it; we can crush it out of some of its manifestations; by a profound natural function we can transmit it to beings as yet unborn; we can darken it by cruelty, as the Germans have darkened it in Belgium and France; but we cannot originate it, and though we can extinguish it in its lower degree of livingness, as cosmic life, physical life, we cannot touch real life, for real life is Infinite Mind.

The mental attitude of one who perceives in this miracle an instance of Infinite Mind Incarnate recalling real life into the cosmic shell, whose livingness on the lower degree had ceased to act, is silent adoration of the Infinite Mind in whom "all live and move and have their being." There is an exquisite sense of "rest in the Lord" in the conviction that we are elementally and essentially one with the Infinite Life, and that the whole universe mirrors the Omnipotent Parent Mind. In that universe there is endless variety of expression of the one life, of different degrees of livingness in the mineral, the crystal, the protoplasm, the amœba, but the "ousia," substance, in the whole universe, is God.

(2) The picture in to-day's Gospel of the individualization of the Infinite Mind in the Lord Jesus is the proof that Infinite Mind enters keenly into our sorrows. The incident at Nain is a powerful contradiction to the theory that God knows nothing and cares nothing for our distresses. Jesus is a presentation of Infinite Mind acting under human conditions, and how acutely He felt the sorrows of others. When He met that procession of mourners He knew well that death is but

the great delusion, that it is only the door to an unbroken continuance of life in higher conditions, that only for a little while would the sense of loss, of separation, continue for this weeping mother, but "when He saw her, He had compassion on her, and said unto her, Weep not." Infinite Mind, the living reality of the universe, is arrested, influenced, emotionally stirred, by a mother's tears. Infinite Mind, Divine Love, feels with us in every heartache, in every tear, in every travail-pain inseverable from the birth of our higher self.

There is much sorrow on this planet, this school, which men never asked to enter, and yet which so many dread to leave. There are many mothers in England now weeping for only sons, and the true ground of courageous endurance, and inward peace, is the consciousness of God as a Living Reality, loving all, surrounding all, filling all as the air surrounds and fills us. Are we tempted to ask, as one once did ask—

Is it so, O Christ in heaven, that the highest suffer
most,
That the strongest wander farthest, and more hope-
lessly seem lost,
That the mark of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness
of the strain?

The answer is: The Infinite Mind, the Immanent Spirit, the Supreme power who created, and the Cosmic power who guides the movements of the suns, numbers the very hairs of your head, enters into the smallest incident of your daily life. All things are therefore working together for good; "cast all your care upon Him, for He careth for you." Man, as an individualization of Infinite Life, is, in his inmost essence, divine. Conscious mental connexion with the Supreme source of his being will lift him far above the friction of material conditions, and save him from the tyranny of sense impressions.

(3) Then, thirdly, there is assurance that Infinite Mind is the essence of personal immortality in that word of command, "Young man, I say unto thee." It is an evidence that we are not our bodies, that our real life does not depend upon our physical life, and a proof of the deathless endurance of personality after the spirit has left the body. The widow's son at Nain was what we call dead, but he was the same personality, and as that personality he was addressed, and called back to the body he had left.

Philosophically, of course, the continuity

of individuality is a fact, because each one is a thought of the Infinite Originator which He can never unthink ; and yet, sometimes, in the keen agony of bereavement, in the intense yearning for realized communion and interchange of thought with a beloved departed one, the faithless question will arise and whispers, " Does the life of the next world mean the same dear personality, or some vague unrecognizable absorption into the Immensity of the Infinite life of God ? " Christ's word of command, spoken as the mouthpiece of the Infinite Mind, sets the question at rest. He always appealed to the individual. He recognized no change of personality through the death of the body. He speaks to the individual, in unmutilated completeness, though the shell, the body, is cast off : " Young man, I say unto thee " ; " Talitha cumi, damsel, I say unto thee " ; " Lazarus, come forth." The bodies of these persons were dead, used-up matter, without motion or sensation. The persons were alive, in full consciousness, and could hear and obey a voice which, winged with Divine authority and power, penetrated the sphere of being in which they were. Our loved ones, who, like ourselves, are indi-

vidualizations of Infinite Spirit, though now in a higher degree of self-recognition, are the same, the very persons we have known and loved ; we shall be re-united ; it is for us patiently to wait, and work, and abide in God.

Till with the morn those angel faces smile
Which we have loved long since and lost awhile.

(4) Then, as to Infinite Mind, as the spirit of evolution, demanding the co-operation of human hearts and hands and brains. “ Young man, I say unto thee, Arise.” Am I justified in applying these words to the urgent claim made at the present time upon the youth of this nation to “ come to the help of the Lord against the mighty ? ” I am ; for He Who spoke the words stands for all that we mean by civilization, liberty, and the rights of man.

The Times, not prone to emotional exaggeration, says in a leading article : “ The Kaiser has outdone the impious crime of Louvain. He has wilfully and intentionally destroyed the glorious cathedral at Rheims, a noble heritage from the age of Faith which belonged not to France, but to the world.

“ The first Attila came there with his ravening horde, sacked the city, and put its

inhabitants to the sword. His aspiring successor, who seeks to make his name live through the ages by plumbing greater depths of infamy, seized opportunities of destruction denied to his less fortunate prototype. The maltreated women of France and Belgium, the slaughtered civilians whose bodies strew the pathway of his troops, have not glutted his thirst for brutal vengeance. The Kaiser, in his mad and baffled wrath, spares nothing, and stamps upon beautiful and sacred things with all the ardour of a ruined outlaw, conscious that the execrations of every civilized race are heaped upon his head. Rheims Cathedral was in no sense being used for purposes of warfare. The Red Cross flag hung from its pinnacle, German wounded were sheltered within its walls. Rheims Cathedral has been destroyed in a fit of insensate rage at the success of the French resistance.

“The time must surely come when the Kaiser and his host of wreckers will have to share the fate meted out to Napoleon by the Congress of Vienna, and be pronounced by the nations of the world outlaws beyond the pale of civilization. Already the good name of Germany is blackened for ever, and her

soldiers and statesmen, their hands stained with deeds that can never be fully purged, look in vain throughout the world for a single sign of human sympathy."

To the British nation, mainly, has been entrusted, at terrible cost to ourselves, the sacred duty of bringing the crimes of this outlaw to an end. In this sacred battle with antichrist the spirit of liberty and of justice cries aloud to every youth in Britain, "Young man, I say unto thee, Arise." The veteran warrior, Lord Roberts, whose ceaseless warnings England disregarded, said on September 19:—

"We are fighting the greatest military power in the world, which has been preparing for this war for years, and can put millions of trained men in the field. Our gallant soldiers are doing their work like the brave men they are, and we must support them. Join the ranks, then. Join quickly, so that we may be able to put one million men in the field by the spring. I am not exaggerating when I say that England stands at the crisis of her fate. She depends on her young men now, and I know they will not fail her in her need."

I endorse most earnestly the appeal of Lord

Roberts. "Young man," young Englishman, "I say unto thee, Arise." Arise in all the vigour of your young manhood and withstand this War Lord, so self-obsessed with his own greatness that he said to his soldiers on their way to the front, "Remember that the German people are the chosen of God. On me, on me as German Emperor, the Spirit of God has descended. I am His weapon, His sword, and His Viceregent. Woe to the disobedient. Death to cowards and unbelievers."

In conclusion let me emphasize how the incidents of this miracle accentuate the effect upon Infinite Mind of a concentration of the desire of many human minds in the same direction, even when no word is spoken. There is no record of any request made to the Lord Jesus in this case, but we read "that much people of the city" accompanied the widowed mother. There was evidently profound and universal sympathy, and this concentration impressed itself upon the Divine Mind Incarnate with all the force of an earnest prayer, and drew from it the influences of power which were manifested. It is this law of the power of united minds that I endeavour to put into operation at our intercession services.

Let us learn, then, from this miracle at Nain that real life is the Immanence of God, Infinite Mind expressing Himself in individual human beings. Let us "be still and know." From the very centre of our being let us affirm, however crushed by material happenings and human sorrow, "God is my life; my body self is but the clothing of my real self; my real self is "hid with Christ in God"; "I live, yet not I, but Christ, my true Divine self, liveth in me." Then what is there to fear for ourselves, or for our loved ones who are in deathly peril, or for those whose visible presence has been taken from us? All is life, as God is all.

There is no death! The dust we tread
 Shall change beneath the summer showers
 To golden grain or mellow fruit,
 Or rainbow-tinted flowers.

And even near us, though unseen,
 The dear immortal spirits tread,
 For all the boundless universe
 IS LIFE, THERE ARE NO DEAD.

INTERCESSION DAY, JANUARY 3, 1915, IN WESTMINSTER ABBEY

“ He appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army. And when they began to sing and praise, the children of Ammon were smitten.”—2 CHRON. xx. parts of 21, 22, 23.

A GREAT impulse to God-ward thought will assuredly be the result of this memorable day. It is a privilege to be even one of the minute individual electrodes in the vast dynamic force which must be generated in the spirit sphere by a whole civilized world in prayer, with desire, aspiration, imagination, will, concentrated in one direction, in conscious communion with the Infinite Mind. We are joining in an unprecedented manifestation of the unity of the spirit amongst millions whose external expressions of religion are widely divergent.

That the human mind may be a suitable channel for the benevolent activity of the

Infinite Mind in such circumstances three pre-requisite conditions are, I think, necessary.

1. A correct mental attitude of approach to God.

2. A clear estimate of the magnitude of the forces of wrong that we desire to see conquered, a recognition of the heavy sacrifices that still lie before us, and a conviction that we are doing our utmost upon our material plane.

3. An unhesitating confidence in the certainty of Divine Protection.

And, first, mental attitude. The attitude for influential intercession is an attitude of praise and thanksgiving, and not an attitude of cringing humiliation. The Press has widely quoted Queen Victoria's words when Lord Aberdeen arranged a day of humiliation for the success of the British arms in the Crimean War. The Queen wrote: "To say that the great sinfulness of the nation has brought about this war, when it is the selfishness and want of honesty of one man and his servants while our conduct throughout has been actuated by unselfishness and honesty, would be a mere bit of hypocrisy." History has repeated itself. The conditions are precisely similar. Our nation was forced into this war by the

insane ambition of one man, and Britain has faced the greatest military machine the world has ever seen with a courage, an unselfishness, a heroism, a resignation in bereavement, for which we praise and bless and thank God.

This mental attitude of praise and thanksgiving instead of humiliation in intercession was anticipated in ancient days when God-realization was more rudimentary. Jehoshaphat was in peril from a hostile coalition. He appointed a great day of national humiliation and intercession. The Spirit of the Lord came upon Jahaziel, a Levite, of the sons of Asaph. He induced Jehoshaphat to cancel the day of humiliation and appoint public praises and thanksgivings instead, and, we read, "when they began to sing and praise, the children of Ammon were smitten." Though fully conscious of our national shortcomings, we should be to-day full of praise and thanksgiving. So, first, *Sursum Corda*, Lift up your hearts.

Then, secondly, there should be clear recognition of the magnitude of the peril at this critical moment threatening the British Empire, and a conviction that we are doing our utmost. Scarcely is there a home in England

where there is not at least one dead. There is mourning over half the world from this outrageous, carefully pre-meditated crime against humanity, perpetrated by the absorbing lust for power of one arch-enemy of human happiness and liberty. We read the "Roll of Honour," the appalling list of casualties, in our daily paper, and say, with Wordsworth—

My soul is sick with every day's report
Of wrong and outrage with which earth is filled.

We realize that Great Britain is fighting, not only for civilization, but for her very life against a merciless and wholly unprincipled tyrant, and no man in these islands, able to bear arms, will preserve his self-respect, or the respect of others, if he fails to give his services to the nation, either at home or abroad, while his brothers are freely shedding their blood. A thoughtful traveller, who has had exceptional opportunity of gauging German intentions on the spot, has recently said: "If people in England had the opportunity of reading the German newspapers, and of taking stock of German opinion, they would know that the whole country is obsessed by a passionate, maniacal hatred of

England. It is Germany's ruling passion now, a passion which would be gratified at any cost if the chance came. The Germans would make peace with France to-morrow, at the sacrifice of Alsace, and with Russia on almost any terms, if thereby they saw a hope of wreaking their vengeance upon England. The shooting of hostages, the murder of civilians, the outrages, the violations, the forced contributions, the sack and pillage of Belgium, would be child's play compared to the deeds which would be done by a German army with our towns and counties at its mercy."

Well, we are sorry for all this unmerited hatred, though it is important that the nation should clearly realize it, but we are not afraid. As our heroes sing in the trenches, "Are we downhearted? No!!" But let us not underestimate the peril. Lord Kitchener said at the Guildhall: "The British Empire is now fighting for its existence. I want every citizen to understand this cardinal fact, for only from a clear conception of the vast importance of the issue at stake can come the great national, moral impulse without which governments, war ministers, and even navies and armies, can do but little. We have enormous advan-

tages in our resources of men and material, and in that wonderful spirit of ours which has never understood the meaning of defeat. But," he goes on to say, "I shall want more men and still more men, until the enemy is crushed."

The enemy will be crushed. This war is of God, as it is a war for right. It was said to Joshua of old: "The Lord your God, He it is that fighteth for you." We, with increased knowledge of the immanence of God, express it: "The Lord your God, He it is that fighteth in you," as the spirit of evolution fighting in man towards the ideal of ultimate moral perfection for the human race. We are, however, passing through a heart-straining crisis. This greatest struggle ever known in the world, this upheaving of all that is most unlovely in human nature, this selfishness, this hatred, this ferocity, these thousands of dead and dying, make it terrible even to be, as the Allies will be, the conquerors. We know that the power which guides the world will make "the fierceness of man turn to His praise, and that we are doing our utmost, at any self-sacrifice, as His instruments in effecting this purpose. But we need some-

thing more, and the attainment of that "something more" is the object that has brought millions to their knees to-day. We remember, of course, the achievements of our forefathers, we are justly proud of the indomitable heroism of our soldiers and sailors and air-men, but the real nerve of our national strength, the true ground of our confidence, is our conscious communion with God, our recognition that victory is not a matter of physical force or military skill alone. "Not by might, but by My Spirit," is the motto of this war for Britain, and we are here to-day to claim with loyal confidence the co-operation of this Spirit. We are fighting against the fierce opposition of the lower, more material elements in humanity, which are striving against the ever-increasing spiritual apprehension, and realization of the oneness of humanity, which is spreading throughout the whole thinking world. We need for our intercession to-day a keenly awakened spiritual consciousness, an ever clearer realization of God, an appropriation of those words "Be still and know." How can we "be still and know"? By using our will to control our thinking. By deep conscious thought-communion with the creative

Principle of Life. Man cannot of course know all there is to know, for a knower transcends, and is superior to, that which he knows, but you know God by becoming conscious of God, and you become conscious of God by thinking yourself into communion with the Divine Principle within you. The Divine Mind has manifested itself in the phenomenal world, and you are one of those manifestations, you can become conscious of God by the God in you. You become conscious of the sun by the light of the sun, you see God by the light of the God in you. Marcus Aurelius said: "I worship the God I feel within me." Jesus said. "The Kingdom of God is within you." The Lord Jesus was the climax of the manifestation of the Infinite Mind in human life-centres, and He was so vividly aware of the fullness of the divinity within Him that He said without limitation or reserve: "I and the Father-Spirit are one." Yet He claimed the same Principle of Life for all of us; He spoke of "My Father and your Father," He taught Paul to tell us that we are "joint heirs with the Christ," He desired each human being to find his relationship to God and claim it for himself in his own emphatic

individuality. Not to merge the man into the multitude, but that each man should learn to walk alone with God, to know that the whole of God is as present with him here as He is in the highest heaven. This it is to "be still and know that He is God," and in this attitude, while fully recognizing the magnitude of the present crisis, we can claim from God, for ourselves, for our loved ones, and for the nation, the full power of the Kingdom of Heaven.

Then, as to the third pre-requisite for true intercession, namely calm confidence in the certainty of Divine Protection. It is well to appropriate, and constantly use as an affirmation, one of the grand declarations in the Immortal Literature, such, for example, as that saying of the prophet Zechariah: "He that toucheth you toucheth the apple of God's eye." This analogy is grandly comprehensive, it abolishes all false idea of separateness from God, it bids you rest securely in the Creative Power of the universe.

There is no mechanism so elaborate as that which protects the apple of the eye. The most sensitive organ of the whole body the most exposed to the peril of injury or

disorder, it is protected by muscular doors, and cleansed and moistened by lachrymal glands, the action of which is wholly automatic. The rapid closing of the eyelid at the approach of danger, the immediate flooding of the eye with tears, to cleanse away any impurity or foreign substance, is not the result of your will ; you are wholly unconscious of the many times, in a single day, when you have been preserved by this automatic action from pain and injury. How much nearer does this analogy bring the ceaseless care of Infinite Mind than even the highest conception of an objective Fatherly Providence ruling from outside a universe that He has made, and exercising at times a special benevolence in answer to supplication. It asserts the intimate presence of the Immanent Spirit in the phenomenal world, and implies that all creation, and all the palpitating life of the universe, is a clothing of the Infinite Mind, the Eternal Word made matter, the thought of the Creator expressing itself in the evolution of all creaturely life. Of this body of God humanity is the crown and centre and highest expression ; Divine Spirit repeating itself, reproducing itself,

in separate intelligences, capable of holding communion with their Divine Source ; so that humanity is the most precious, most sensitive, most highly organized part, "the apple of the eye," of this body of God in creation ; and he therefore that touches humanity touches "the apple of God's eye." Each individual is a type of the race, so each individual, here, in earth's education, is a microcosm, a little humanity in itself, and of each one, however obscure and uninfluential it is recorded in the Infinite Intelligence that you, and I, are so precious to God, and so indwelt and ensphered by God, that "he that toucheth you," to cause you, the real you, injury or peril, "toucheth the apple of God's eye." And around you, unknown, and unrecognized until your Christhood is born into your consciousness, is the unceasing action of the protecting power closing round you invisibly, when you are unaware that danger is near ; covering you with a shield, as eyelid covers eye, when evil would enter, of the very presence of which you have not been conscious.

It is never wise to overpress an analogy, but the inseverability of God and man, Creative

Mind and its manifestation, suggested by this analogy of the eyeball justifies the logical inference of Immanence, namely, that God is travailing in pain in His creation, and this profound mystic truth, of a Divine consciousness and sensitiveness through all phenomena, obliterates any sense of perplexity at the non-interference of an extra-cosmic Deity with the wrong-doing in the world. You cease asking why God does not stop the war. Creation is God evolving, under the overwhelming constraint of love, that which is involved in Himself, and the law of progress is the law of evolution. The law of evolution necessitates, both on the physical and the moral plane, the fiery ordeal of war with the opposite of good, which is the only means of transition into higher, nobler life, and Infinite Immanent Mind must share every pang that ever racks any individual soul or any part of animated nature.

Be still, then, and know. Realize God. Believe that Divine Love is the power behind, around, and within the moral growth of nations and individuals. Believe that God is the spirit of evolution fighting against what we call evil everywhere, in you and in me and in

nations, guiding but not suppressing the human will. Find this loving Presence and you will be a power in Intercession. It is your own, your very own. It is round you and in you always, ever desiring to be recognized and received. Banish from your mind the wrong conception of the incident that we call death. Cease to be afraid of death for yourself or your loved ones. Force yourself to know that there is no death. What we call death is "awakening from the dream of life," it is passing from a lower state of consciousness to a higher. Man, the real man, is a manifestation of the Life-spirit, man is individualized spirit, man is a form in which the Infinite Principle functions, man can never die. Jesus was the specialization of this Infinite Principle, He knew that He would pass through physical death, and He always spoke of it as His glorification. With this knowledge hold the whole Empire mentally into the Presence that you have realized. If you have a loved one in this cruel carnage hold him strongly into that Presence, nothing can touch his real self, for in his inmost he is the apple of God's eye. You long, of course, to keep his dear bodily presence with you ; well, first try and give

him to God, wholly, unreservedly. Say : " Infinite Father, he was Yours before he was mine." Then hold him constantly into the Presence without definitely asking for anything. I know not how, but prayer of this kind, prayer that realizes God, and holds the loved ones into the Realization, constantly puts a shield of protection round them and they are preserved in imminent peril. We are mentally holding them in " the secret place of the Most High, under the shadow of the Almighty." But, remember, if they are killed in action, neither you nor they can die. Then, in praying for the nation, lift your whole being into conscious union with Divine Love, with your aspiration clearly defined. Hold also into the Presence our gallant men, our fearless soldiers, sailors, and air-craft men at the front. They are performing prodigies of valour. They are qualifying for the change of condition called death with the highest credentials ; they are fighting the battle of the Lord against the mighty ; they may not know it, but they are helping the Immanent Spirit of evolution in His work of constraining the apparent confusion that perplexes us to submit to the law of final

order which was His purpose from the beginning, before the world was.

I cannot resist quoting once more those fine lines of Mr. James Rhoades when I think of our men in the trenches—¹

O rank and file of England. Bold privates of her
line !
Whose battle deeds unnumbered in deathless glory
shine,
Too cold the lips that praise you, too few the eyes
that weep,
Too oft with dull oblivion in nameless graves ye sleep.
Untaught and roughly nurtured, if faint in you the
flame
Of loftier aspiration that fires the soul to fame,
If life's best love ye know not, yet this at least ye
know,
To fight, to die for England, when England bids you
go.
Though oft your lives belie you. Rude hands and
runder lips.
At least ye shine transfigured in Death's apocalypse,
When by one deed that washes each soul as white as
snow,
From merely man grown Godlike, to God at last ye go.

¹ *Words by the Wayside.* Published by Chapman and Hall.

GOD SAVE THE KING

"All the people shouted, and said, God save the King."—I SAM. x. 24.

THE expression, "God save the King," as it stands in the book of Samuel, is an epigrammatic paraphrase, and not a literal translation of the Hebrew words. But, underlying this "shout of the people," this spontaneous outburst of newborn loyalty on the part of a great democratic Theocracy, for the first time embodying its unit of authority in the person of a monarch, is discoverable what Carlyle would have called an "eternal veracity." Though the "eternal veracity" is obviously not limited by any single form of government, we Englishmen, the freest, the most self-ruled people on earth, cherish our constitutional monarchy as the unit of government, the guarantee of liberty, and the symbol of that "Higher Power" to which the Apostle bids "every man be subject."

When, therefore, in a time of acute national crisis, we, who are praying daily for the blessing of God upon our land and sea forces, meet together on the Lord's Day, and ask that, as Isaiah says, the swords of our gallant forces may be "bathed in heaven," it is specially appropriate that we should close every service with the earnest prayerful repetition of the National Anthem, and that "all the people should shout and say, God save the King." God and the King, the Divine and the human, the spiritual and the secular, the Church and the forces, the laws of moral influence and the laws of public safety, Heaven and the sword, acknowledgment of the Divine over-rule and the armed defence of right, their union is not sentiment, or artifice, or accident ; it is elemental, self-existent, Divine, and "that which God hath joined together" let no Englishman mentally put asunder. Sever a flower from its stem and it may bloom for a few brief days, but, potentially, it is dead. Potentially dead is that nation whose government is devoid of a living union between its executive and its spiritual principle, and it is the office of all who have attained spiritual consciousness to keep that union active.

Such a government may for a while appear strong, prosperous and warlike. It may imagine that it can rule the world, and strive to do so, but the curse of impotence awaits it. Cut from its parent stem, talking much about a God Who is but an idol of the mind, but severed from the true Divine vitality, it must sink, through decrepitude, to its doom. On the walls of Nineveh and Babylon, of Athens and Rome, of Jerusalem and Tyre, and, we have reason to believe, of Berlin and Vienna, is written the irreversible judgment of the ages, "Where there is no vision of God (the real God) the people perish."

The reverent and solemn singing of the National Anthem is therefore an act of national patriotism, it is turning into a prayer the royal motto of Richard Cœur-de-Lion, emblazoned on every helmet, prominent on the Royal Arms of England, Dieu et mon droit, "God and my right," and it is a contribution to the stability of the Commonwealth, an elevation of the public conscience, and a recognition that the administration of human law for man, and the defence by arms of hearth and home, should be inspired by the Infinite Spirit if human liberties are to be

preserved. Now as in brotherly unity we lift the strong desires of our inmost souls into the Presence of Him "Whose we are and Whom we serve," as we mentally hold these human lives of ours, and the lives of those dear to us who are in peril, into the ocean of Divine love by which we are surrounded, I would emphasize the "eternal veracity" that underlies the refrain of the familiar anthem which, during this unique crisis in British history, is heard every Sunday from a million throats, "God save the King." What Englishman can hear the thrilling cadence of the well-known air without a throb at his heart and a tingle in his veins! It has inspired many a British hero with fortitude and devotion in the moment of triumph, and in the extremity of disaster. England will never forget how in the war with Lobengula, a British force, having fired their last cartridge, died in the South African bush, holding each other's hands and singing, "God save the Queen." But it is possible for emotion to be kindled by the National Anthem without any clear, conscious recognition of the lofty conception of national patriotism, and the enthusiastic affirmation of oneness with God.

of which it is the embodiment. And I desire to concentrate your attention upon the National Anthem as containing—

(1) The source of our national power.

(2) The definition of our national responsibility.

(3) The epitome of our national duty.

(1) The source of our national power, God. God, that profound, far-reaching, suggestive word, interpreted in a million different ways in different ages and by different races of men. God, the name which flies spontaneously to man's lips as an expletive, a curse, or a prayer. A survivor of the wreck of a Southampton mail steamer told me, years ago, how on all sides of him he heard through the darkness the choking cry, "God, God," as two hundred and fifty men were drowned around him. Whatever solemnity appertained to the loyal outburst, "God save the King," at that crisis in the history of Israel of old, is intensified a thousandfold when it is repeated in the Christian sense, in a Christian church. The cry of Israel was addressed to Jahveh, the national war-god of the Hebrew, the objective external chief of all other gods.

It is not easy to screen in human thought

such an extra-cosmic God as this from the reproaches of intelligent beings who pray to Him to rule His world on better principles, and prevent wars. That ought not to be our mental interpretation of the word "God."

"The old order changeth, giving place to new." Higher, nobler conceptions of the Infinite Mind called God have evolved, as human minds became more receptive. The ever-brightening apprehension of a responsible Immanent self-expressing Father-Mother Spirit, ruling in the apparently tortuous tangle of the universe, has been waxing clearer as dawn changes into sunrise and sunrise into perfect day; and the spirit in man has, by searching, found the source of its being. Face to face with Reason, as the majestic elemental principle of all that is, every thinking man is convinced that "there is a soul in all things, and that soul is God." As Tennyson says—

So build we up the being that we are :
Thus deeply drinking in the soul of things,
We shall be wise perforce.

In the solitudes of beautiful Nature the thinking man finds that "Soul of things." As Pope says, he finds—

A something far more deeply interfused :
A motion and a spirit that impels
All thinking things, and all objects
Of all thoughts, and rolls through all things.

And he recognizes God in His universe as Creating Spirit all-diffused, and realizing Himself in every beautiful form of creaturely life. He recognizes God in man as Divine Immanence, individualized into separate self-conscious entities. And inasmuch as the infinite pathos of human life cries aloud for some clearer manifestation of the moral qualities of God than the acknowledgment of a Soul of the Universe can provide, he recognizes God in Jesus, in the revelation of the Incarnation, as the universal mother-heart, embodying its character, and feeling towards the race, in one supernaturally perfect and Divine Man, Who is the meeting point between God and man. Recognize, then, the intensified inwardness of the inspired anthem of the Israelites, "God save the King." God, no longer the remote Despot of imperfect intellectual Theism, but the universally diffused, Individual, self-evolving, Love-Spirit, acting as the driving power behind evolution, confronting evil, and subordinating it to good.

Man, no longer the bond-slave of an arbitrary creator, to be coerced in this world and probably damned in the next, but the offspring of the Infinite Mind, in whom God-consciousness, or the spirit [of sonship, is immanent, waiting to be awakened or "born from above," that he may build himself into God's ideal by self-control and moral decisions, and so become a true temple of the Immanent Spirit. Here, then, is the source of our power. "God is Spirit," man, in his inmost, is Spirit, God and man are inseverable. There is no man living whose moral nature is incapable of discovering and "abiding in the secret place of the most High," and committing every activity of his life to the guidance of the Infinite Originator, Friend, and Indweller, of the race. And when such a one, with the knowledge of God in his mind, and the sword of God in his hand, and the love of God in his heart, cries "God save the King," it is vastly more than the utterance of aimless sentimentalism. It is a direct appeal to the endless resources of the Infinite Spirit.

(2) Secondly, the well-known words suggest to us a definition of our national responsibility. It is to save. Remember what is

implied in the word "save" when you repeat the National Anthem. A far more influential voice than mine has explained that Britain is at war for three important reasons, each included in the word "save"—

(1) She is at war to save her good name. (She has done it.)

(2) To save the life of herself and of her Empire.

(3) To save the freedom of the democracies of Europe and the world. (This she is doing.)

(1) Britain has saved her good name. The mere quarrel between Austria and Servia was no excuse for this war. Germany seized the opportunity, for which she had been preparing for years, to make an unprovoked assault on France, who is our ally, and who wholly relied upon our loyalty. Without dishonour before the whole world we could not have abandoned our ally. But there is even a stronger reason why we were forced to go to war. Germany and Britain had both, by treaty, solemnly taken Belgium under their protection and promised her safety and independence. This treaty the German Emperor contemptuously and dishonourably despised, making at the same time infamous proposals

to England. The better to invade France, this curse of the world attacked and brutally massacred the peaceful Belgians. The King of the Belgians appealed to us, as co-signatories of the treaty of neutrality, knowing that Britain never breaks her word. If we had refused our aid, the name of Britain would have been disgraced for ever. To us who are now living future ages would point as having brought our country into utter contempt, and forfeited her good repute among the nations of the world.

(2) Then Britain is fighting to save herself and her Empire. There is no secret as to the avowed intentions of the German Emperor. He has, with mingled insolence and blasphemy, made them clear. First he will "wipe out" France as a nation; then he will turn to Britain, exterminate her, strip her of her trade and her colonies, and trample her rights and liberties under foot. We should certainly be treated with far more brutal violence than that which the curse of the world has perpetrated upon the innocent Belgians. At the close of this weary war, if we do not conquer the Germans, Britain will be reduced to the position of one of the smaller States of

the world ; her population will be starved into subjection, and have to submit to whatever insults and whatever degrading conditions the cruellest and most unprincipled ruler the world has ever produced might choose to impose upon her. The German Emperor would give us no quarter and no mercy.

(3) Then Britain is fighting to save European freedom, and the vital ideals and interests of the English-speaking world. The German idea of government is a form of slavery ; it is based on the principle that the will of the people has no right to assert itself. In the German Empire there is no free speech or action ; the military class is despotically supreme. " The Government owns the people, not the people the Government." If Germany obtained the chief power in Europe, the progress of the masses, the cause of freedom, equal justice and opportunity for every man, would be exterminated in all the civilized world. A hundred years ago Napoleon threatened the freedom of Europe. It is now threatened once more. Britain saved it then. Britain will save it now.

The Germans are highly organized and powerful, and the greatest students of war

in the world. For years they have been secretly elaborating careful plans to crush France and Britain and defend themselves from Russia at the same time. We can take no risks. Britain must fight. As *The Times* says: "We must go on fighting even if we and our Allies are based on the Pyrenees; no occurrence must weaken our unflagging determination."

And Britain will fight, and Britain will win. Britain will win, though the struggle will strain us to the utmost. The real war for us is just beginning, but our resources are inexhaustible. We are in no hurry: thousands of men in this country now in training will soon be ready to take the field, and the stream of fighting men from our Dominions and dependencies has begun to flow in in almost embarrassing numbers; thousands are with us now, already at the front.

(3) Finally, the epitome of our national duty, and the focus point of genuine patriotism are discoverable in the last word in the National Anthem, "the King." To future generations will be revealed, when incidents now necessarily hidden form part of history, the influence exercised by our Sovereigns, during the last

three reigns, in the general diffusion of knowledge, civilization, enterprise, and increase of liberty. For two full generations the far-seeing and always constitutional influence of Queen Victoria was exercised for the national well-being. She (as one has said) "reconciled the theory of monarchy with the fact of republicanism, without diminishing either the dignity of the Throne or the self-governing habit of the people. She enabled the constitution to pass in quiet and safety over the deep ravine which divides the England of the past from the England of to-day, and proved herself so full of tact that in England alone, among the kingdoms of Europe, there was no party of monarchists." Her son and her grandson have wisely and faithfully followed in her steps.

Thus the name "the King" represents the high-water mark of loyalty, inasmuch as the King is the epitome of the Empire, the embodiment of all that is included in the word Patriotism.

"The epitome of the Empire." Even the self-obsessed German Emperor must be realizing now what the British Empire means. Bernhardi told the Germans that India would

rebel, Canada would join the United States, Australia and New Zealand would declare their independence. They are all loyally, enthusiastically, united under the flag.

What is the flag of England ? Winds of the world declare !

These stirring words of Rudyard Kipling the laureate of the barrack-room, are receiving their justification and illustration at this time. From the most distant oceans the "winds of the world" have brought and are bringing to the aid of the mother country sturdy, brave-hearted men who acknowledge, and who are ready to die for, the flag of England. As the colossal statue of Washington at Philadelphia rests on a pedestal constructed of stones quarried from every State of the Union which his genius and heroism founded, so the vast Empire, of which the King is the epitome, rests on a pedestal of living stones, quarried from all quarters of the globe, representatives of which are fighting side by side with us to-day. Fighting men from Canada, Australia, New Zealand, South Africa, India, have come, and are coming, as an instalment of the contribution of the wide world to the

stability of the Empire and as a manifestation of that unconquerable principle, deep-seated in the central current of our national life, which makes the British Empire still, unquestionably, the mightiest Empire in the world, because it is built upon the living foundation of the hearts of a free people, and not upon the iron rule of military despotism. Now, as I have said, we cannot all fight, but we can all be Patriots. Patriotism demands that we should be ready, not without tears, but without compunction, to dedicate the lives of our sons to the salvation of our country, and the liberty of the civilized world. Patriotism demands that we should endure any personal privations, privations which will not lessen as the war goes on, with patience, cheerfulness, and self-control. Patriotism demands that there shall be no panic when inevitable temporary reverses occur, and that the attitude of those of us who remain at home shall be one of quiet trusting optimism. Patriotism, at its highest and best, in its noblest ideal and loftiest attainment, consists in each one living the noblest life he can, not for self but for others, and making his mind a channel for the Divine power. The strength of an

Empire consists not in the extent of its territory and the accumulation of its wealth, but in the brave-hearted, God-realizing, consecrated individuals constituting it, that is the meaning of the declaration, "Not by might, nor by power, but by My Spirit, saith the Lord." Remember—

There is on earth a greater thing,
Veiled though it be, than Parliament or King.

That "greater thing" is the recognition of identification with Him "Whose we are and Whom we serve." The patriotism of Saul of Tarsus was not less real because they taunted him with his adoration for "another King, one Jesus." The patriotism of Joan of Arc, the patron Saint of Rheims, who more than four hundred years ago was burnt to death after saving her country, was not less real because her battle-cry was "Jesus and the King." I plead with all Englishmen of suitable age and physical fitness to consecrate the enterprise of their manhood to the salvation of their country, and I plead with all others to hold ceaselessly into the Infinite Presence the European crisis, the peril of the nation, and our heroes at the front who are so fearlessly facing death, so will we and they be filled

with that sublime spirit of confidence and determination which is the secret of Britain's strength, and which has hitherto—

Kept her throne unshaken still,
Broad-based upon the people's will,
And compassed by the inviolate sea.

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